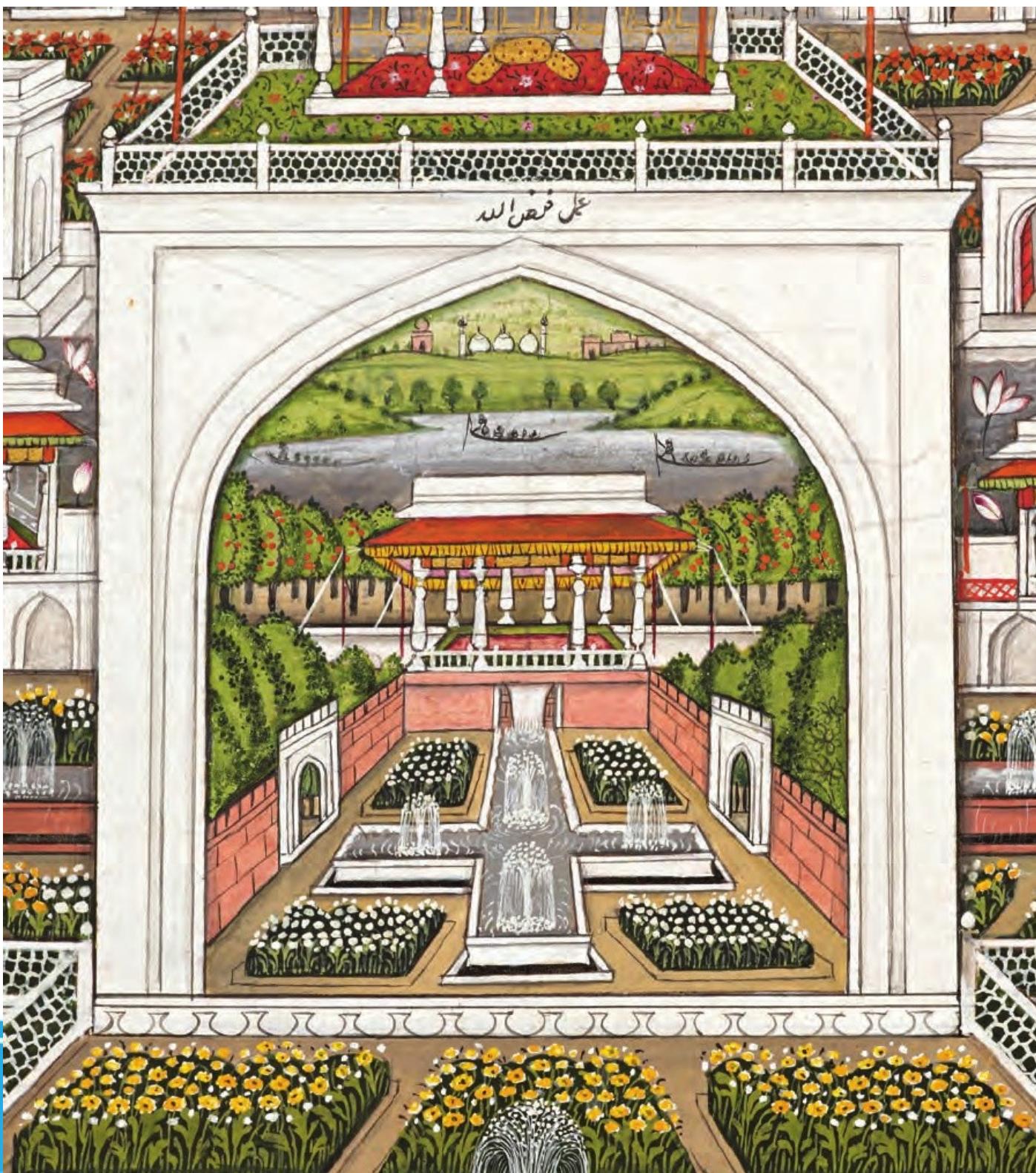
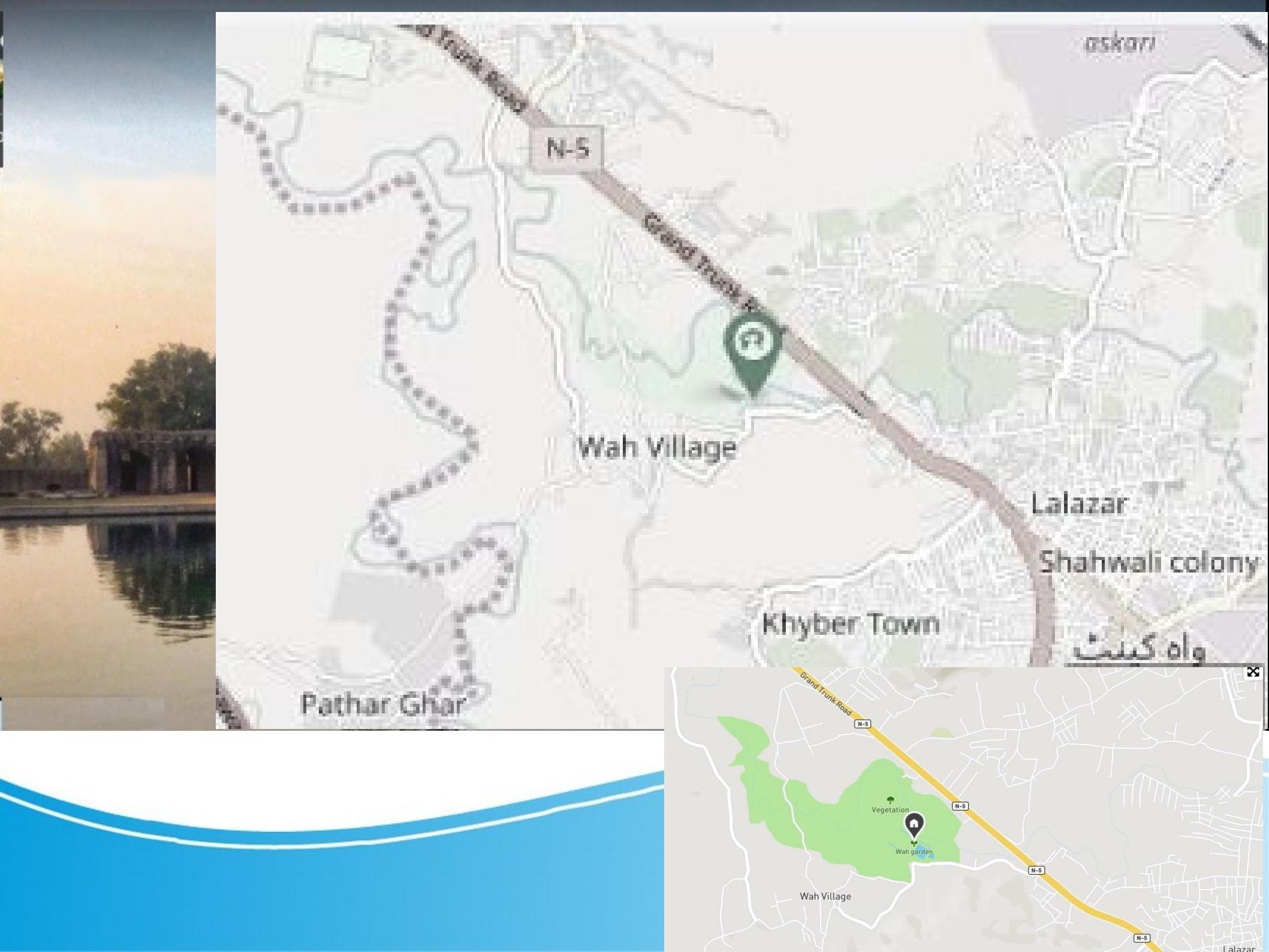


The Mughal Gardens Wah at Hasan Abdal







askari

N-5

Grand Trunk Rd

Wah Village

Lalazar

Shahwali colony

واہ گارڈن

Pathar Ghar

Khyber Town

Vegetation

Wah garden

Wah Village

Lalazar

Fiction/ History.

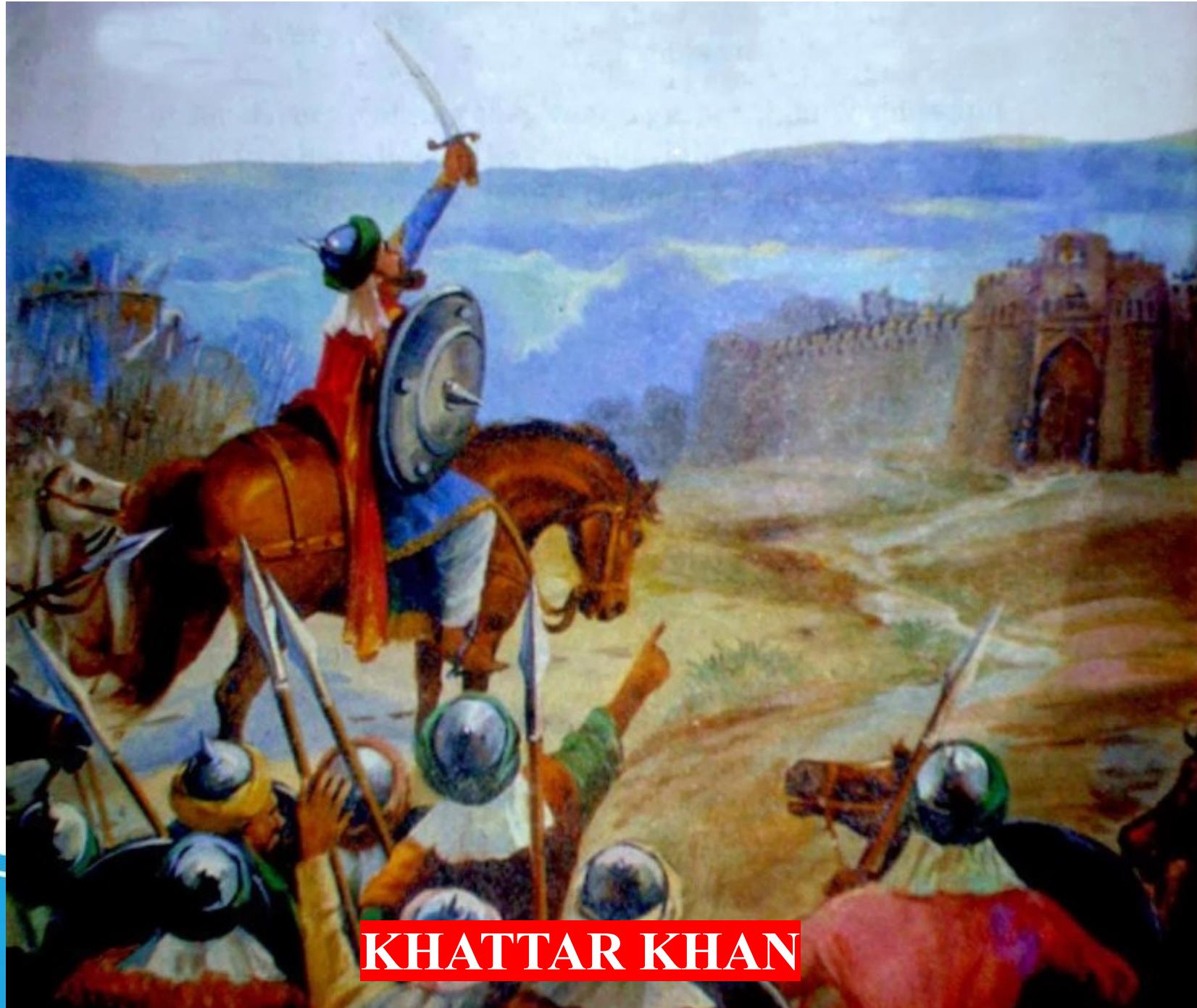
The Site was Previously Occupied by a Khattar Noble named 'Sardar Jamal Khan', descended from The Formidable Khattar Khan who twice conquered the Fort at Bagh Nelaab (Present District Attock) as a Bridgehead into the Fertile Plains of India. He named his Settlement, at the source of many Natural Springs, JallalSar, after his son Sardar Jallal Khan and Sar as the Source of Water.





Fort Bagh Nelab.

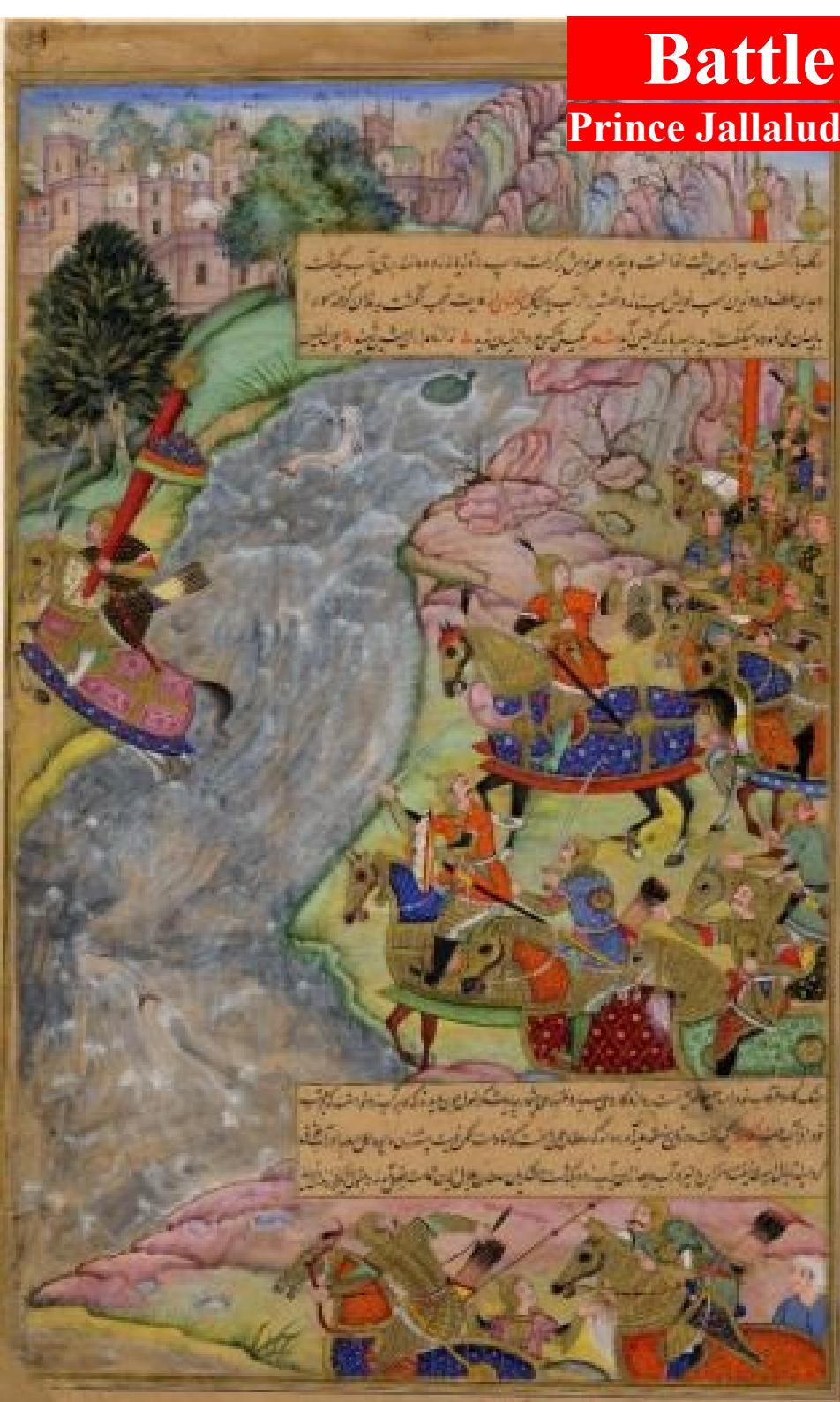
Storming of Bagh Nelab



KHATTAR KHAN

Battle of the Indus.

Prince Jallaluddin Mingburnu 1221 CE



Wah Wah!

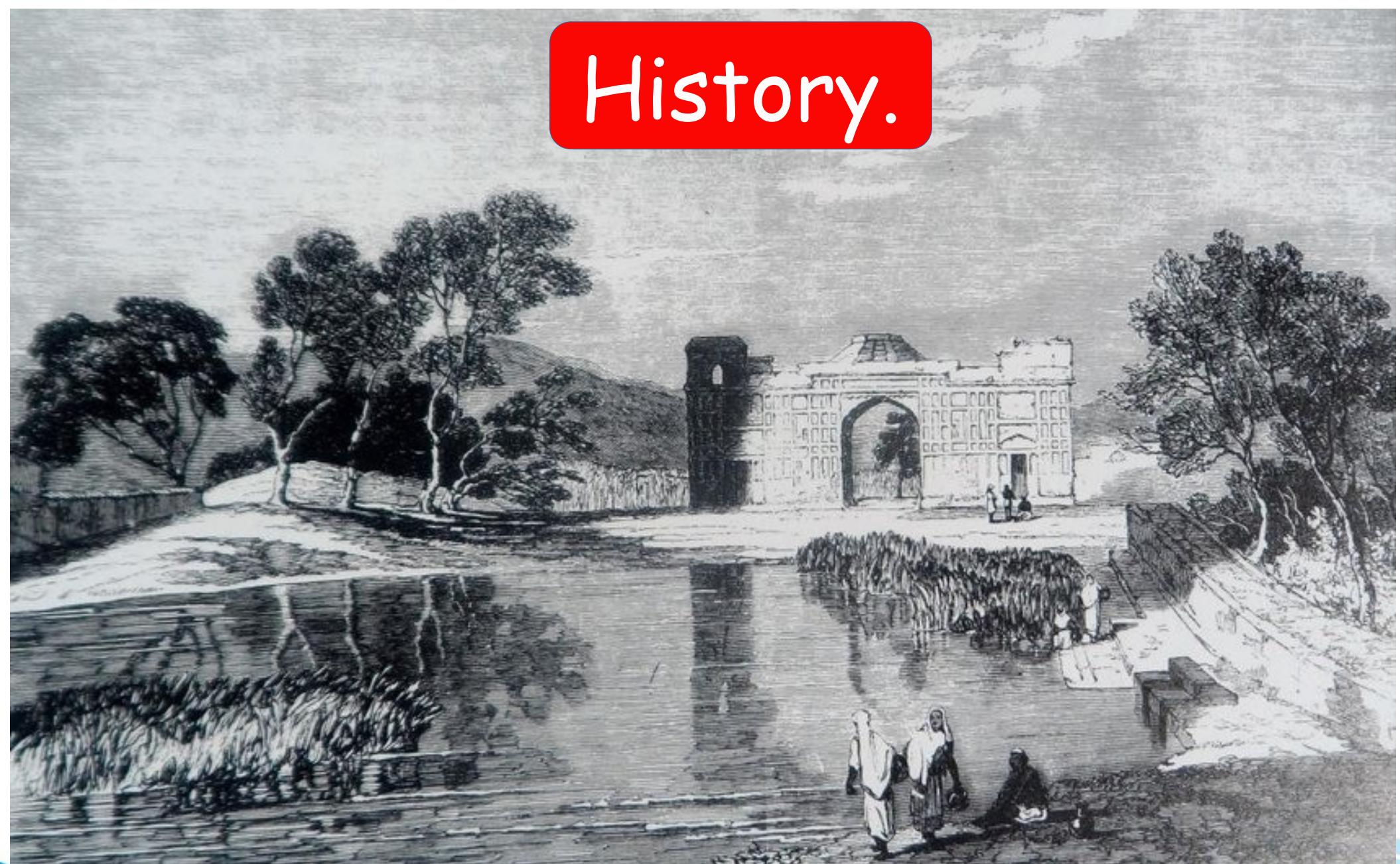
- Wah Gardens (Urdu: (ولہ باغ), also known as Mughal Garden Wah (Urdu: مغل گارڈن (ولہ)), is a Garden-Complex dating back to the era of the Mughal Emperor Akbar the Great (1542-1605), located at Wah Village, of Hasan Abdal, in The Punjab, Pakistan.
- For many Generations, the lush green Garden continued to serve as a rest spot for Mughal Emperors while on their way to Kashmir or Kabul.

Comprised of Crisscrossed Canals and Waterfalls over 20 acres of land, with Baradaris built on different Levels, a Large Water Tank on its Eastern End it measures 220' X 214' and is 5'.6" deep. , Fifteen Fountains in the Central Water Channel, 10'.4" wide & 11.3" deep. and their Water Inlets, Three Water Channels, a *Paien Bagh/Zanana*, (Garden for Ladies) a few Architectural Ornamental objects in Stone, and the *Hammam* or Turkish Bath. The Garden is now a mere Shadow of its Past Glory.

Transition: Now & Then!

- Only the Foundations of most Structures can now be seen. The Mughal Artwork on the Ceilings and Walls of the remaining Structures, after years of neglect, are barely visible. Even the Pond, so beloved by Emperor Jahangir, is highly polluted.
- Bernard O’Kane shows how Gardens mediated Nomadic and Urbane Cultural Traditions, effecting a Transition “from Tents to Pavilions,” though not a full Resolution of the Cultural Tensions therein, which is in many respects analogous with Timurid and Mughal Landscape History.

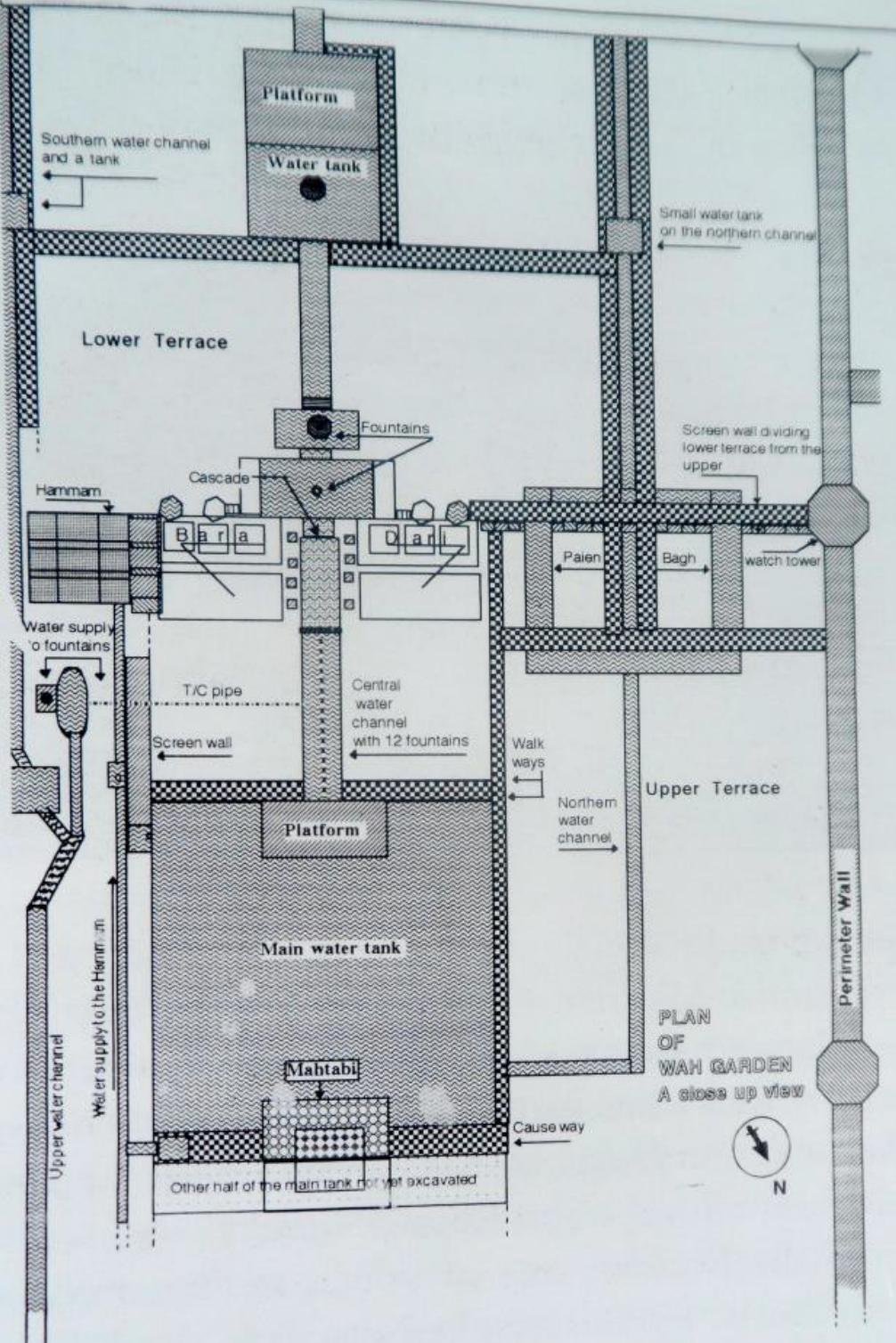
History.



Emperor Jahangir visited Hassan Abdal six times between 1607 CE and 1626 CE. On his first visit in 1607 CE he stayed here for three days. He described his first stay as follows:

On Wednesday the 12th the camp was at Baba Hasan Abdal. Two miles (one Kos) east of this station there was a waterfall over which the stream rushes with great force. There is no fall like it on the way to Kabul. On the way to Kashmir there are two or three like it. In the middle of the basin, in which is the source of stream, Raja Man Singh erected a small building. This pond is full of fish of quarter yard in length. I stayed at this attractive place for three days and enjoyed wine and fish with those whose were intimate. I had never used the Bhanwar Jal (a famous Indian net). I cast this net by my hands and caught twelve fish, put pearls in their noses and let them loose in the water. (Tūzuk-i-Jahāngīrī, 1:99–100)

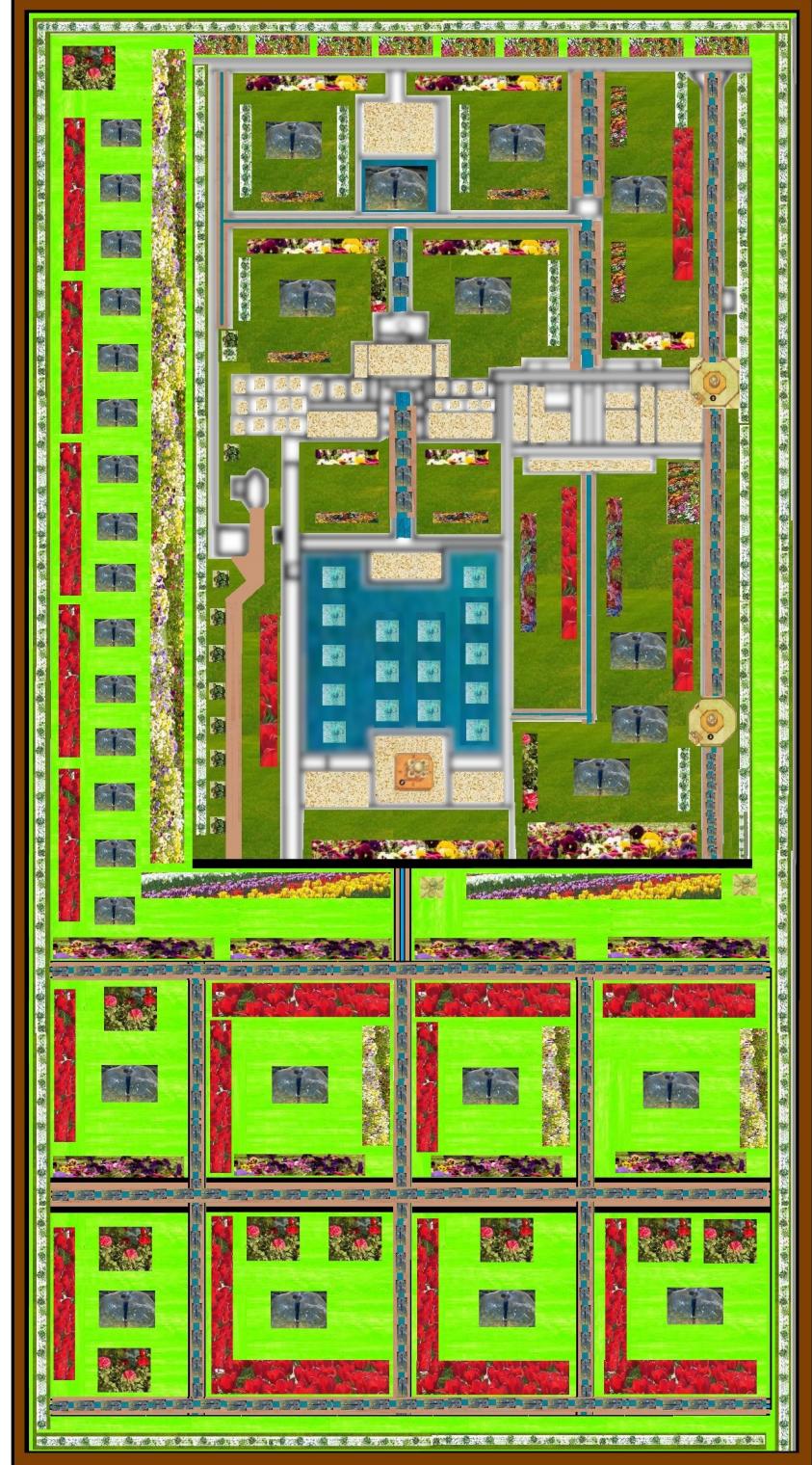
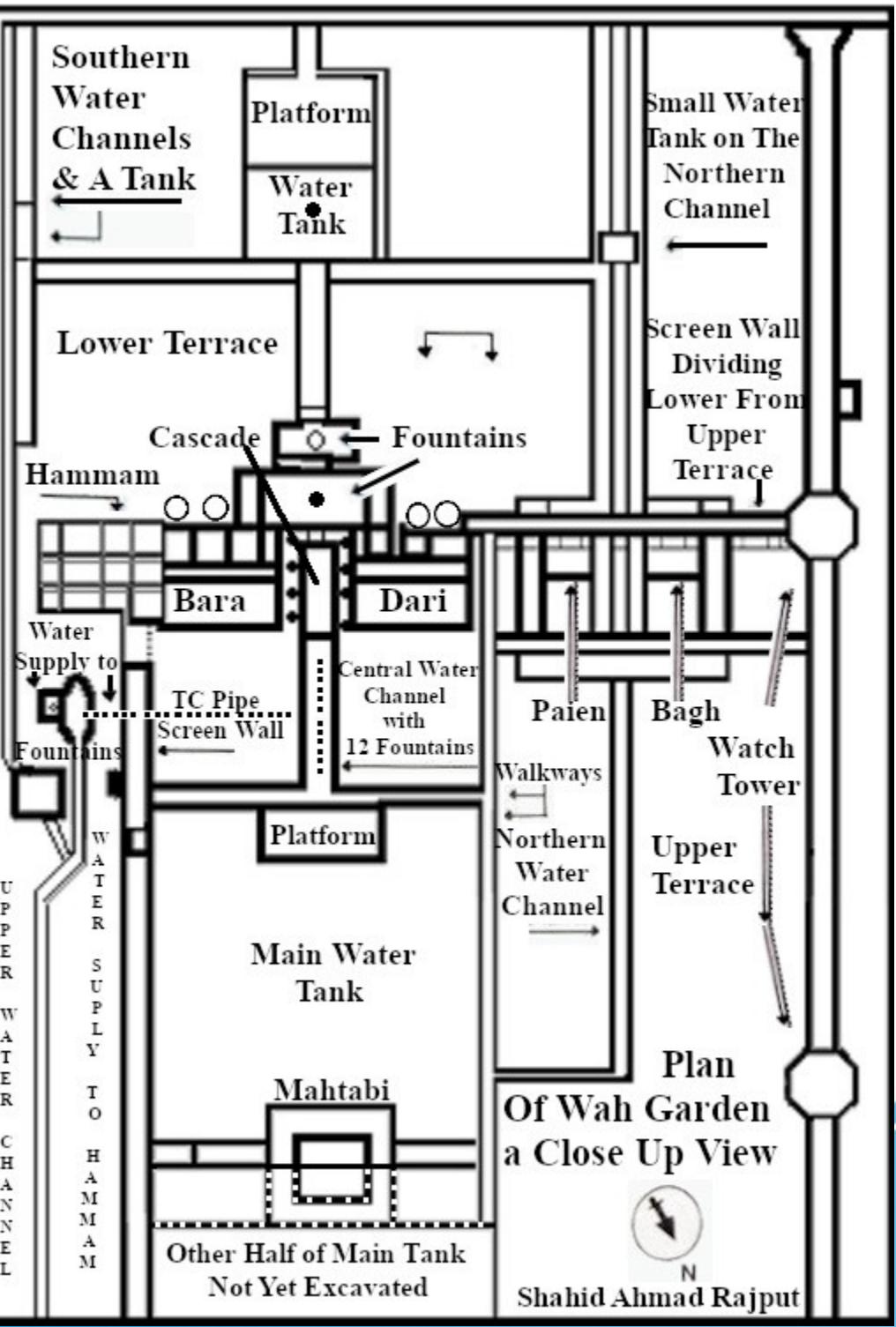
Emperor Jahangir changed the whole character of the landscape. He provided funds twice for the Garden's expansion: the first time on 17 Ramzān 1018, he sent four thousand Rupees from Lahore. The second time, in Shawwāl 1018, he sent five thousand Rupees. These funds paid for a number of additions, including a large Bathhouse South of the Baradari, a Central Canal, and Fountains. He added a Hammām and improved the Tank and Water System. His interest in the Garden may be judged from the fact that the Baradari he commissioned was decorated with Frescoes.

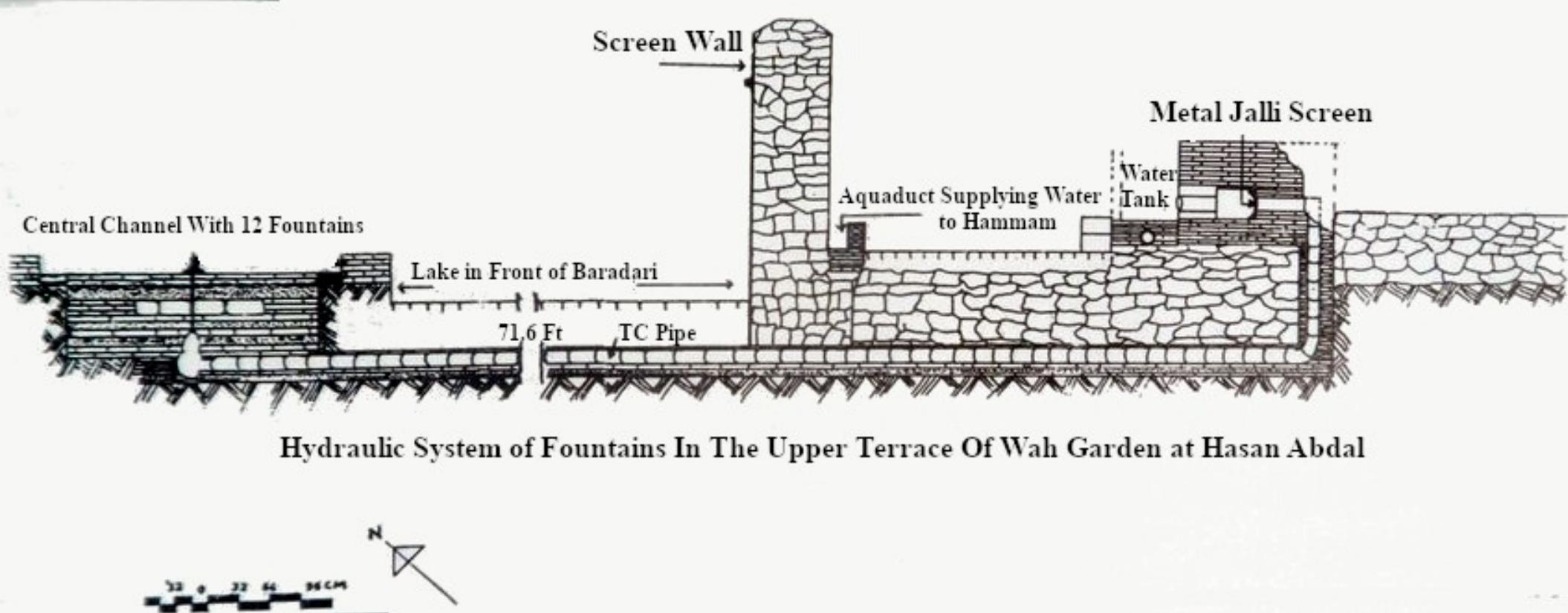


Prof. Dr. Shahid Ahmad Rajput.
In his Scholarly and Painstaking
Study 'HYDRAULIC
ENGINEERING AND
LANDSCPING OF A 16TH
CENTURY MUGHAL
GARDENS AT WAH.'

ISSN 2394-9392 (Online); DOI:
10.16962/EAPJSS/issn.2394-
9392/2014 Volume 1 Issue 3
(2015) Has Provided the
Accompanying Graphics which
Somehow got Skewed. I have, with
due apologies attempted to correct
them in the Following.
There is **NO** Intention to Hack or
Ascribe this Work to Myself. Sardar
Taimur Hyat-Khan.

I F O N L Y

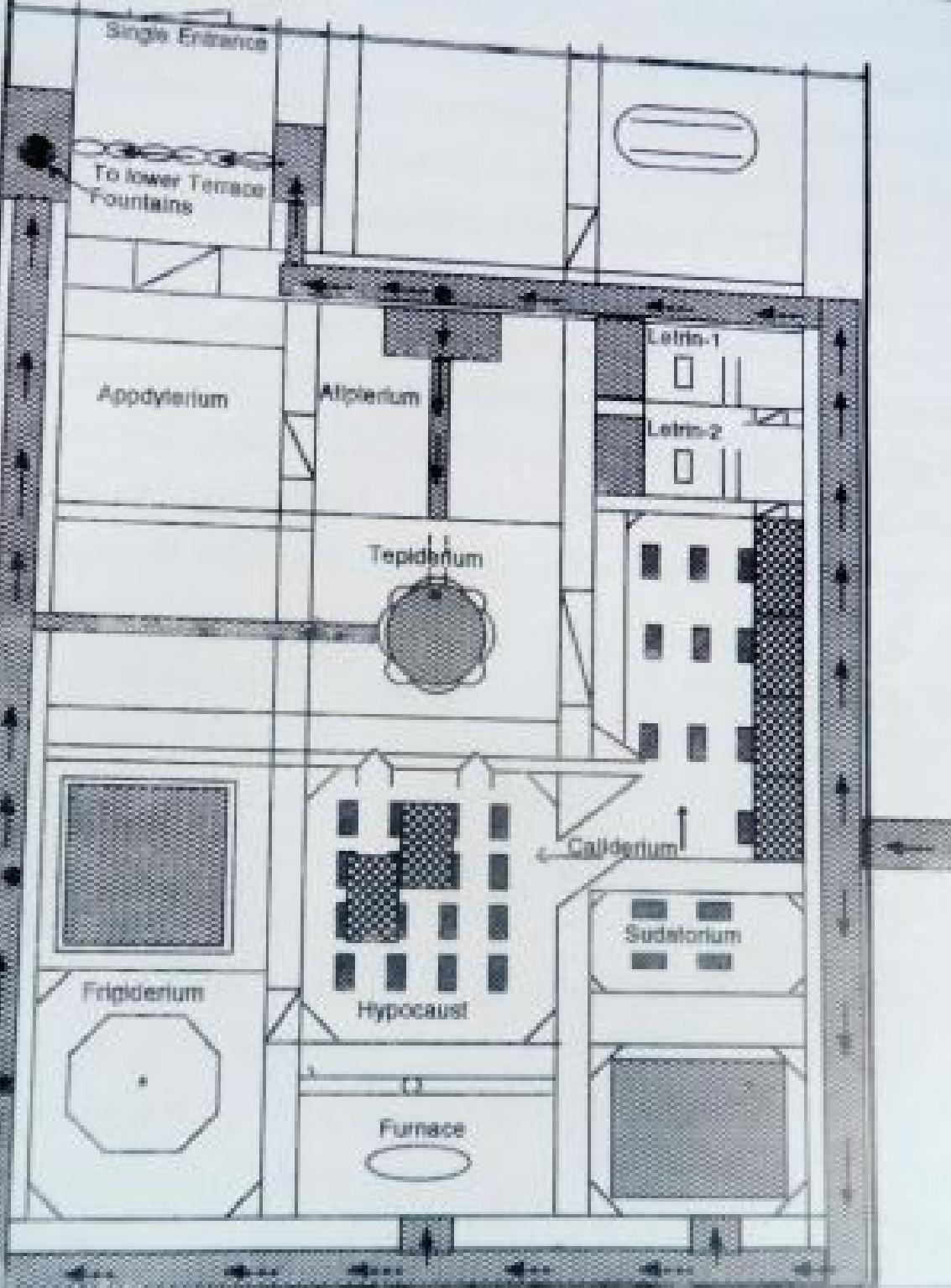




Hydraulic System of Fountains In The Upper Terrace Of Wah Garden at Hasan Abdal

HYDRAULIC ENGINEERING AND LANDSCPING OF A 16TH CENTURY MUGHAL GARDENS AT WAH. Prof. Dr. Shahid Ahmad Rajput.

ISSN 2394-9392 (Online); DOI: 10.16962/EAPJSS/issn.2394-9392/2014 Volume 1 Issue 3 (2015)
<https://www.researchgate.net/publication/275998328>



The Hammām as it stands now shows at least two types of architecture of different periods of which one is definitely Jahangiri or earlier.

HYDRAULIC ENGINEERING AND
LANDSCPING OF A 16TH CENTURY
MUGHAL GARDENS AT WAH.

Prof. Dr. Shahid Ahmad Rajput.

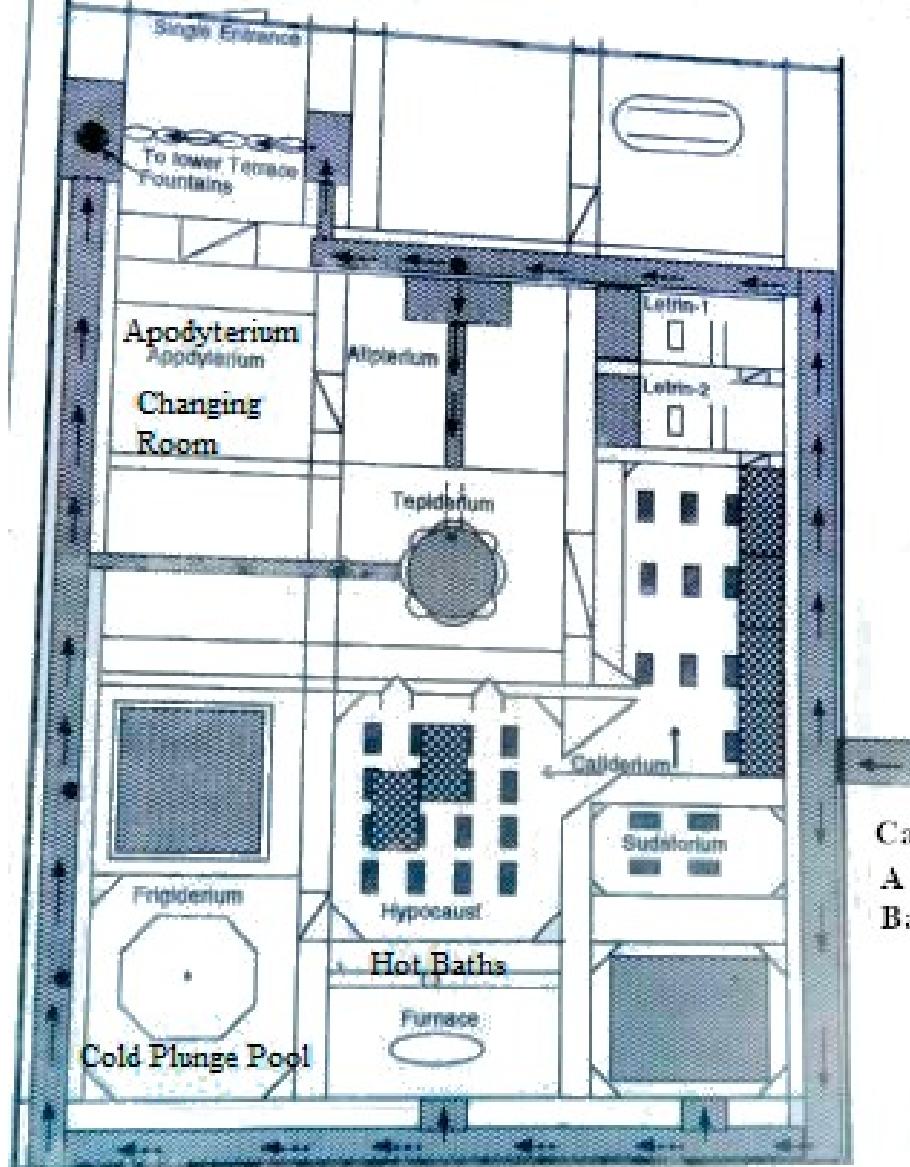
ISSN 2394-9392 (Online); DOI:

10.16962/EAPJSS/issn.2394-9392/2014 Volume 1

Issue 3 (2015)

<https://www.researchgate.net/publication/275998328>

Hammam Hot & Cold Turkish/ Mughal Baths



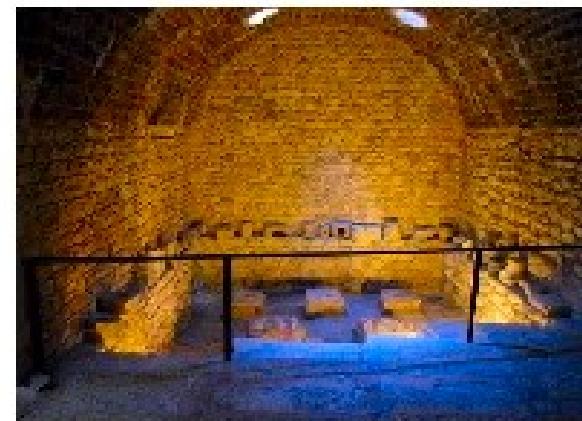
A Space Under The Floor Through
Which The Flue Gasses of a Furnace
were Passed to Heat a Room or a
Bath. Hypocaust.

Tepidarium Warm Room
The Speciality of a Tepidarium is the
Pleasant Feeling of Constant radiant
Heat Which Directly Affects The
Human Body From The Walls and
The Floor. Generally a large hall
with a beautiful Pool in the middle,
such as found at Wah Garden, and it
was used as a Special Meeting Room;



Alipterium: where Oils were
Anointed

Calidarium: Hot Room.
A Hot Air Room Used For Sweat
Baths. Also Called a Sudatory.



Prof. Dr.
Shahid
Ahmad
Rajput.

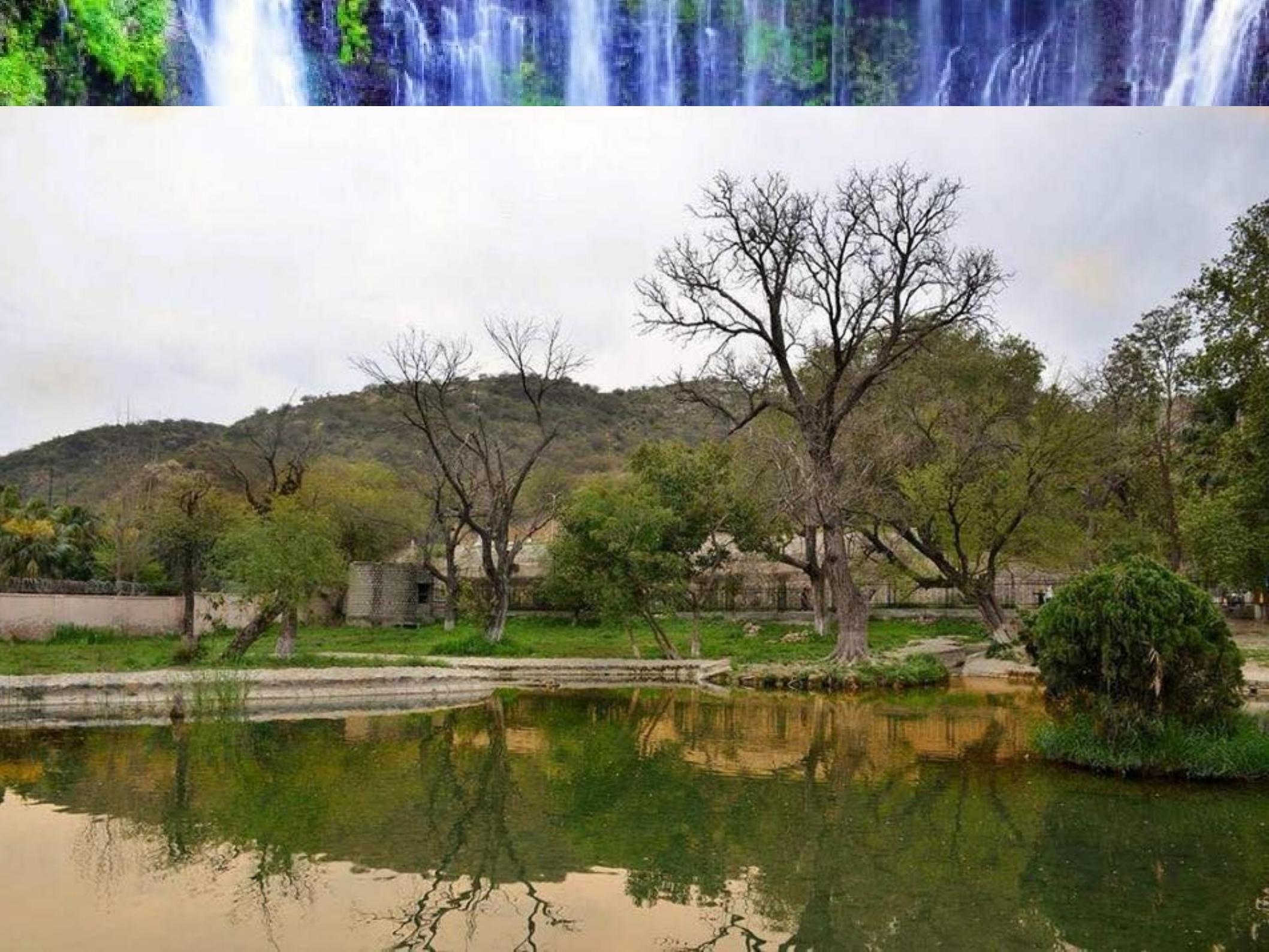
HYDRAULIC ENGINEERING AND LANDSCPING OF A 16TH CENTURY MUGHAL GARDENS AT WAH.

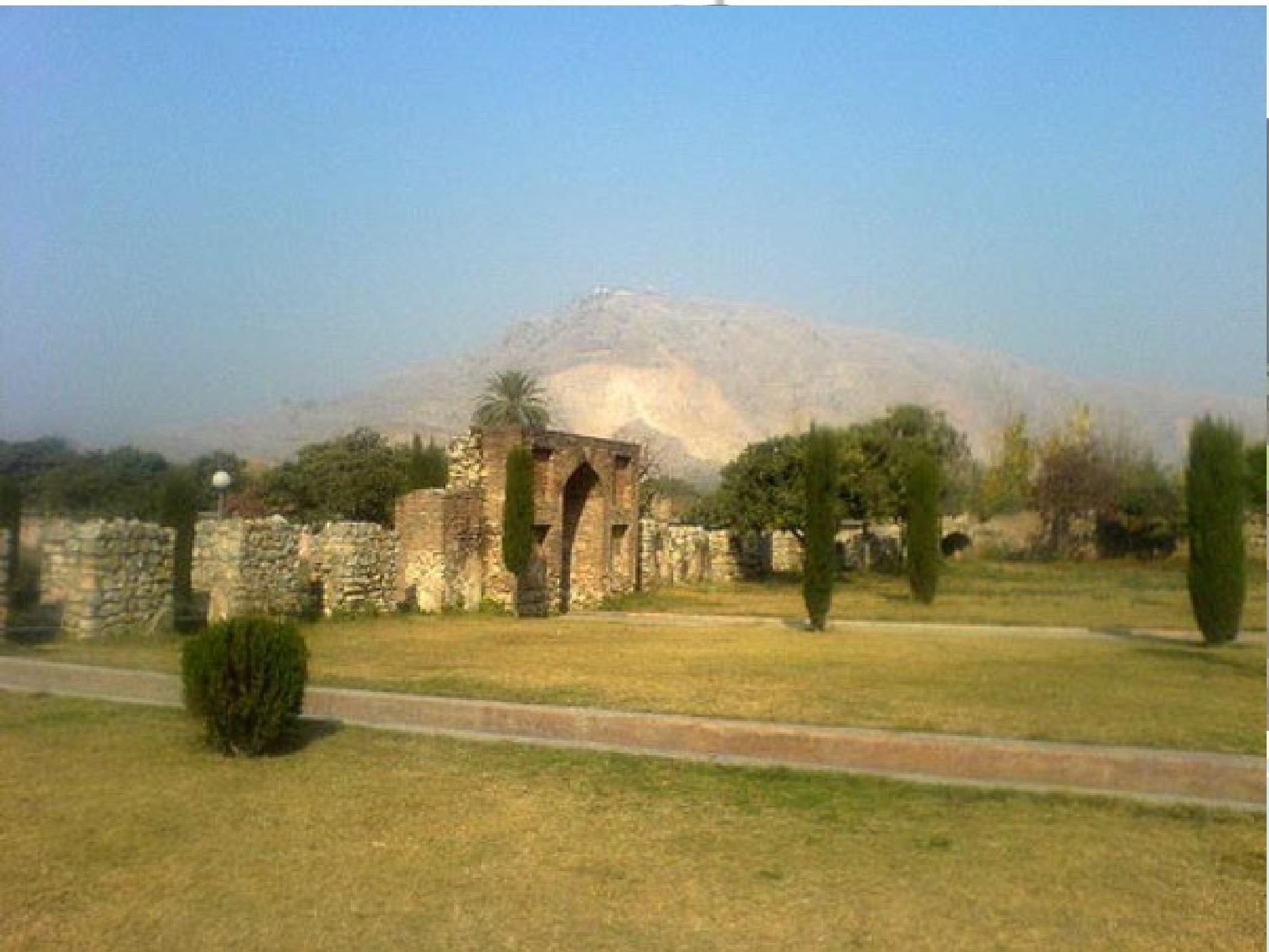
Prof. Dr. Shahid Ahmad Rajput.

ISSN 2394-9392 (Online); DOI: 10.16962/EAPJSS/issn.2394-9392/2014 Volume 1 Issue 3 (2015)

<https://www.researchgate.net/publication/275998328>

Although possessing nothing Majestic or imposing, the Bath of Wah Bagh must have been both commodious and elegant. The water, which was supplied from the reservoirs first noticed, is clear and in great abundance. It comes from several copious springs, at the base of some limestone hills in the neighborhood and, after feeding the tanks and canals of the garden, runs off with the Dhamrai River that skirts the Plain on the North and West”.





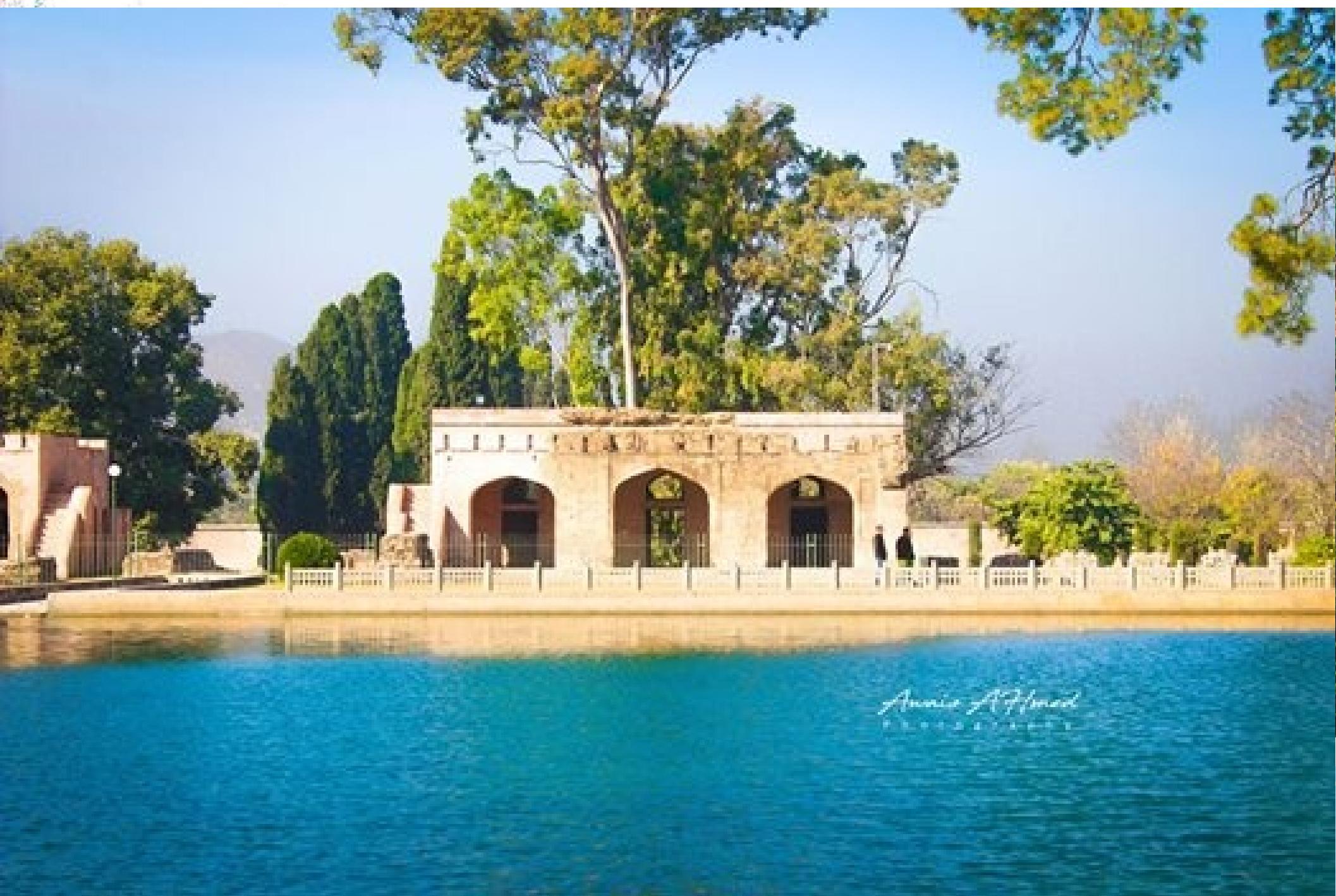




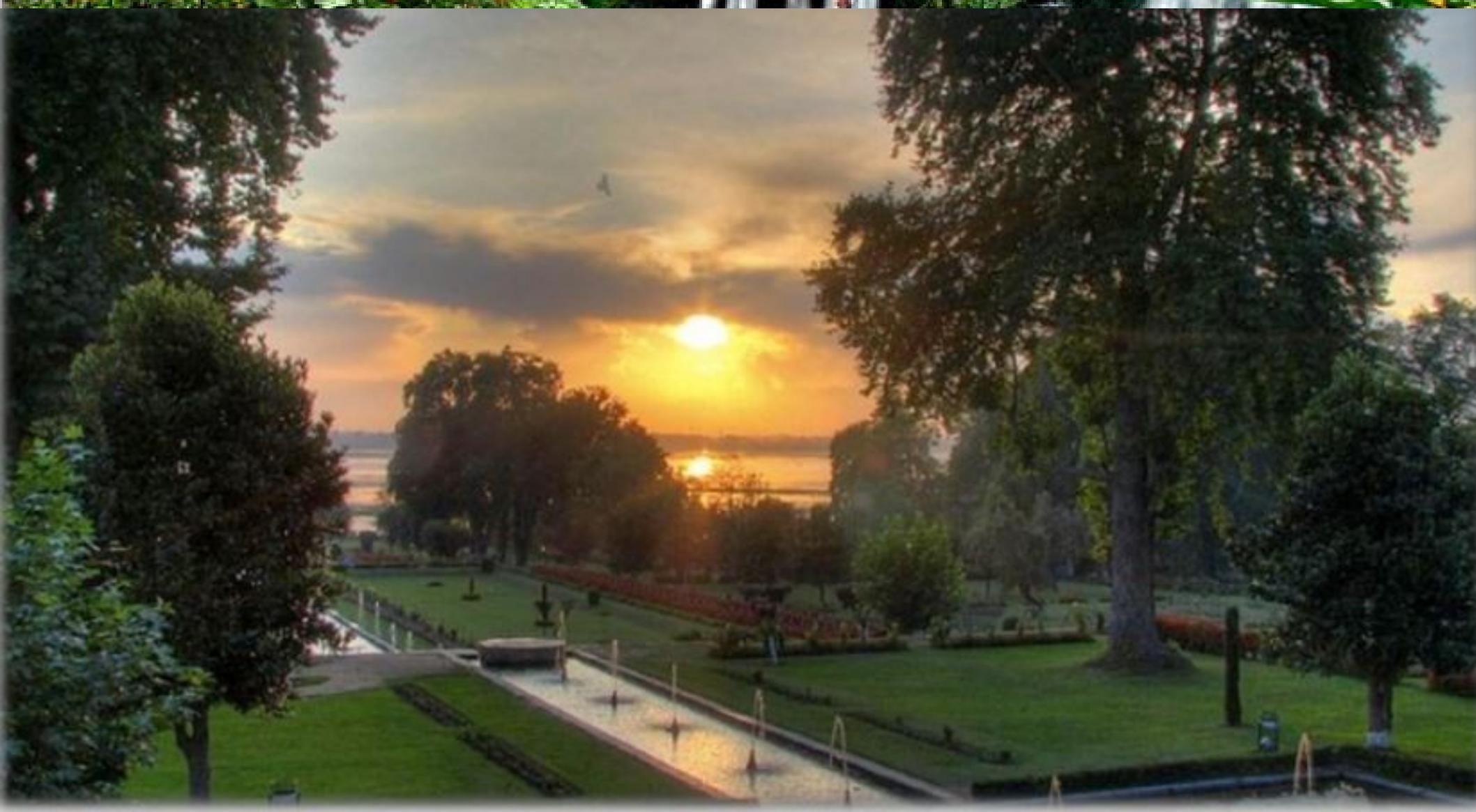








Annie P. Jones
Photographer



Paradise - Garden Tradition:

Indo-Islamic Garden History is a composite field that stands at the intersection of three broad Cultural Traditions: Indian, Islamic, and Timurid or Persianate.

The Mughals adopted the ‘Gaz’ (Yard Stick) over the Gaze (View). Analysis of the ‘Gaz’ reveals a logic of numbers in Gardens that were decimally proportioned and points toward principles of proportion in Mughal Garden layout.

Moghuls and Gardens.

The **Moguls and Gardens** are synonymous to each other. Wherever they halted, rested or stayed, **Gardens** were their first choice and they ordered beautiful lush green landscapes developed with eye catching **Garden Buildings**, that still enchant the onlookers. The **amazing Garden**, worthy of praise and visit, which is generally forgotten and left out while talking of Mughal **Gardens** - the **Wah Gardens**. **Wah** has a historical background. **Wah** has always been a favorite place of the **Mughal Rulers**.

Mosaic and Inlays.



Fresh Excavations.

In 2006, excavation work discovered a water channel system and a water tank at Wah Gardens. A remarkable discovery of an unexcavated Garden besides the Platform of the main water tank. The new discovery includes the original floor of main platform, measuring 14 x 12 feet, and other steps of the same structure. This discovery will help assess the actual layout of the main water tank and its boundaries. The original drainage system linking to the main water tank of the Gardens was also exposed. At the depth of 1 feet, remarkable original fresh water drain linked through the wall plus walkway of the main tank wall were exposed. In the same trench, the Southern corner was excavated up to 3 ½ feet, exposing an arched water channel. The drain was adorned internally with red sand stones.



Perspectives on Garden Histories © 1999 Dumbarton Oaks Trustees for Harvard University Washington, D.C. Printed in the United States of America published by Dumbarton Oaks Research Library and Collection Washington, D.C. as volume 21 in the series Dumbarton Oaks Colloquium on the History of Landscape Architecture www.doaks.org/etexts.html edited by Michel Conan



http://pakistanpaedia.com/landmarks/wah/wah_gardens.htm

Location of Wah Gardens.



'If one continues along the Grand Trunk Road west of Lahore, past the modern Capital of Islamabad and the ancient Buddhist Monastery of Taxila, one passes by an extraordinary Mughal Garden near the Town of Hasan Abdal, at a village known as "Wah"—sometimes translated as "Wow!"—purportedly the first word uttered by Emperor Akbar The Great, the third ruler of the Mughal dynasty, upon seeing the idyllic setting and clear, rushing waters.'

THE HYDRAULIC ENGINEERING AND LANDSCAPING OF A 16th CENTURY CE MUGHAL GARDENS AT WAH.

- Wah Garden was not pre-planned and the Mughal Emperors used it as a transit camp. It evolved over a number of years, growing and changing according to the instructions of the Emperor who used it.
- Hasan Abdal lies on the main road from Kabul to Lahore. Emperor Akbar stayed or passed through Hassan Abdal several times between 1581 and 1592. In 1581 Akbar traveled via Hasan Abdal to Attock where he stayed for fifty days, laying the foundation stone of the Attock Fort on May 30, 1581. He then continued to Kabul and returned to Lahore via Attock.

On these two occasions he might have stayed in Hasan Abdal, for the distance between Hasan Abdal and Attock is ten kos (a Mughal kos is equivalent to 2.5 km.) Since the normal distance travelled by the army in one day was ten kos, this distance would make Hasan Abdal a perfect Manzil or a halting place. During his eight days stay beginning on December 13, 1585, Akbar went to hunt in a Qumargah (hedge for a hunting place) near Hasan Abdal and also during this stay sent expeditions to check Yusufzais in Malakand/ Swat as well as to invade Kashmir.

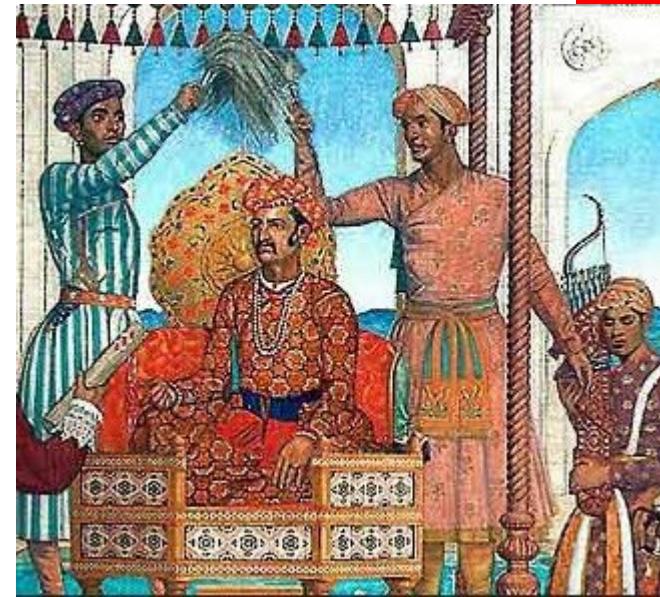
- Near Hasan Abdal, even before the time of Akbar, there was a pond in the middle of which Raja Man Singh built a small building (pavilion), as recorded by Jahangir in 1607 during his first visit to Hasan Abdal. In 1581, when Akbar laid the foundation stone of Attock Fort, he appointed Raja Man Singh to protect the frontiers. Raja Man Singh stayed in Hasan Abdal from 1581 to 1586, during which time he might have built that small building. The remains of this small building have now been identified beneath the existing Baradari.
- Garden of Hasan Abdal, which was comprised of two terraces. On the upper terrace he built a large tank, with a water channel leading to lower terrace and a Baradari.



By Umer23459 - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=72569360>

Early Account.

Although Hasan Abdal's Springs and Shrines have a much longer history, the fourth Mughal ruler, Jahangir, provides the first detailed Mughal account of the site and its Garden. The sixth ruler, Aurangzeb, stayed there for over a year. In recent times, the Wah Garden at Hasan Abdal has received extensive research and conservation attention, and for good reason.



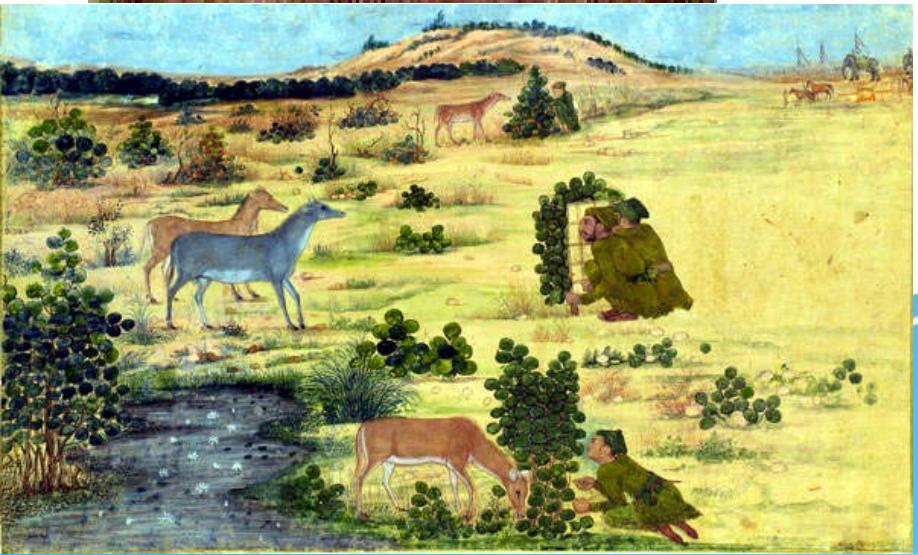
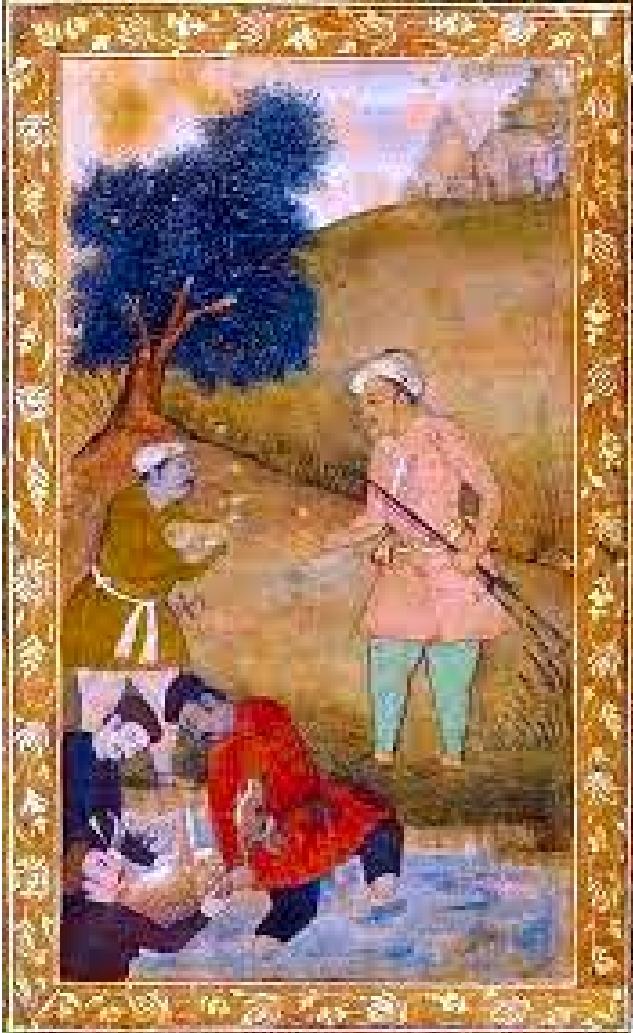
Jahangir. Mughal miniature painting by Bichitr, c. 1625.

“15 Rabi al Awwal 1029 AH / 10 February 1620 Tuesday, Landed at Hassan -Abdal ...at this *manzilgah* (halting place) there is a flowing spring, a cascade and a very fine pond. On Thursday at the beginning of 53rd lunar year of my life I celebrated my *Taladan* (lunar weighing ceremony). Since the journey ahead was mountainous and there were plenty of ups and downs, it was very difficult to take the whole army at once, therefore, it was decided that Hazrat Maryam Zamani (Jahangir’s mother Jodh Bai) and other court ladies should stay here for a few days before resuming their journey”.

On his fourth visit to Hassan Abdal in 1622, Jahangir again mentioned in his *Tuzuk* that he stayed near the Spring in Hassan Abdal for four days. During this stay he hunted 30 Punjab Urials with Arrows and a Gun inside a (Hedge) *Qumargah* raised for this occasion. Hence Hassan Abdal had already become a Popular Spot for Hunting, Celebrations, Overnight Halts, and was admired frequently by the Emperor Jahangir.



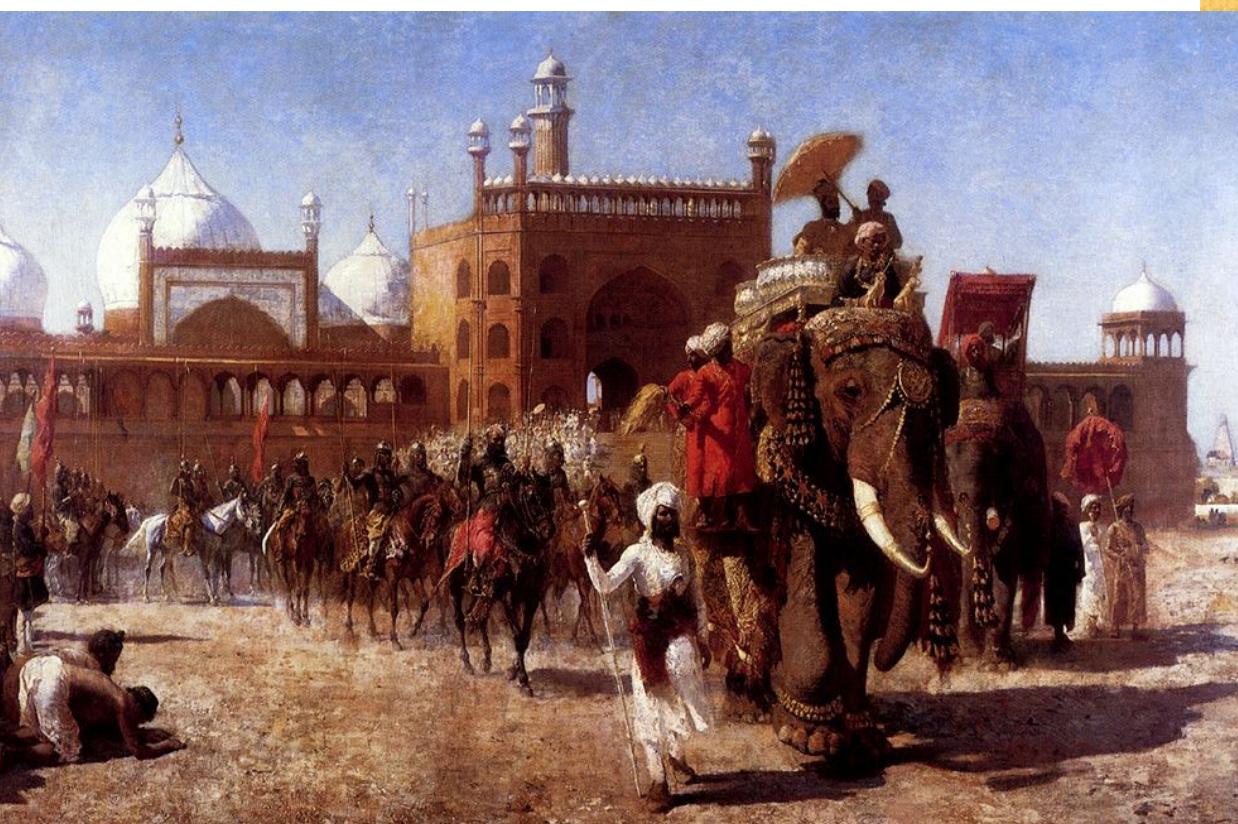
The Emperor
Jehangir Loved
Hunting and
preferred the
Mughal Matchlock
at which he was an
Expert.



It is thus apparent that there was some sort of Royal Encampment or Garden already in existence in the Vicinity where Jahangir could leave his Mother and other Court Ladies for a few days' rest, and that HasanAbdal had become an important *Manzilgah*, for the Mughal Emperors on their way to Kashmir and Kabul.

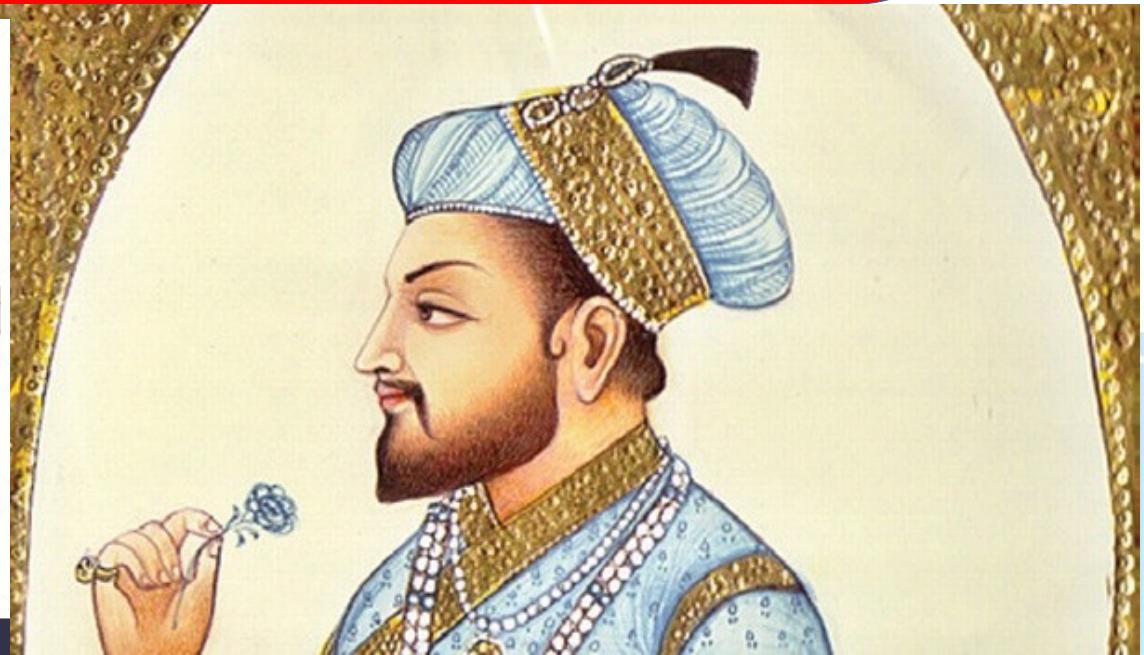


Shahjahan visited Hasan Abdal nine times during his reign, between 1639 and 1652. He always stayed at Hasan Abdal on his way to and from Kabul except for once in 1647 on his way back from Kabul when he did not stay there.



During his third visit, on his way back from Kabul in Oct.1646, the stay of Shahjahan in Hassan Abdal is recorded to have been in a garden called ‘Bagh-i- Bahisht ‘Ain’’ or Heavenly Garden. Chroniclers report that Shahjahan visited Hasan Abdal for the fifth time in April 1647 and stayed in a building constructed in the Garden.

Lahori, Badshah Nama



Sometime around 1645, Ustad Ahmad Mimar Lahori, The Chief Architect of The Taj Mahal, was summoned by the Governor of Punjab to make additions and alterations to the existing layout. He seems to have designed and built two Baradaris and raised the level of the Terrace and the Tank. At the same time, the Fountain Channel was Tessellated and a Zanana (Ladies') Garden was added.



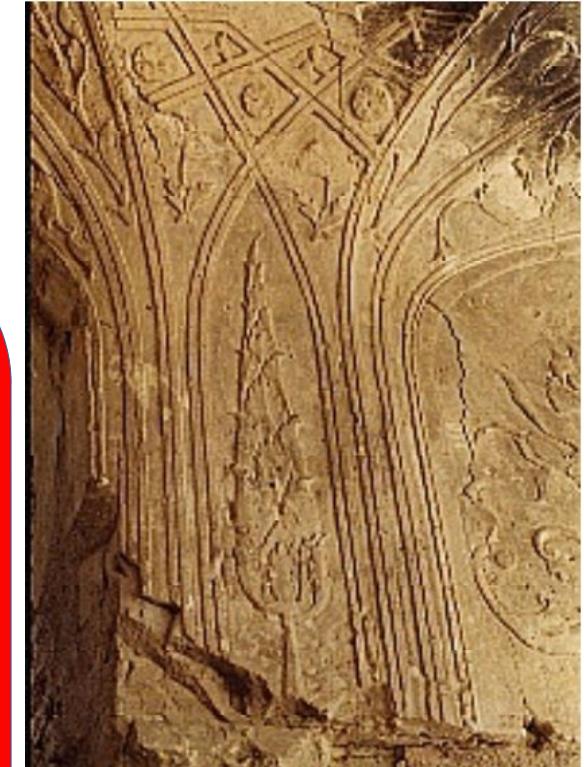
Aurangzeb stayed in Wah for almost a year and a half, from 26 June 1674 to 23 December 1675, during which the Garden served as the Capital for the Mughal Empire. He added a Farudgah (Resthouse) on the East side. Both Court Historians and European Travelers praised its Beauty; Salih Kambo called it Bāgh e Gulistān e Iram (the Rose Garden of Iram). His Historians refer to this Place as Bagh e Hassan Abdal.



Court Chronicle, 17th Century
<https://www.doaks.org/resources/middle-east-garden-traditions/catalogue/C154>

Wah Garden as seen by European Travelers.

Elphinstone: “The Valley of Hasan Abdal recalled to our recollection the country we had left. It had indeed been famous in all ages for its beauty, and had been a favorite resting place of the great Mughals, on their annual migration to Cashmere; Nor could there have been a scene better fitted for the enjoyment of their easy and luxurious grandeur...”.



Stucco tracery on the inside of Baradari, photographed by the author of the Article.







Moorcroft:

“Advancing across the low ridge of the hills, we came to a plain in which stood the village of Wah, and an extensive Garden, in the usual Mohammedan style, constructed by the order of Emperor Akbar, on the site of an old Serai, the beauty of which drew from the Monarch the exclamation of “Wah!” whence the name of the new pleasure ground originated. It covers a space about a quarter of a mile in length and half that in breadth, enclosed by Walls partly in ruins. The Gateways and Turrets that were constructed along the Boundary Wall are also mostly in a ruinous condition.”

The eastern extremity is occupied by two large stone-walled tanks; the western by parterres, and they are divided by a building which served as a pleasure-house to the Emperor and his household. It was too small for a residence, consisting of a body and two wings, the former containing three long rooms, and the latter divided into small chambers. The interior of the whole is stuccoed, and in the smaller apartments the walls are decorated with flowers, foliage, vases, and inscriptions in which, notwithstanding the neglected state of the building and its antiquity, the lines of the stuccoed work are as fresh as if they had but just been completed, indicating a very superior quality in the stucco of the East over the West.

Moorcroft, Travels in the Himalayan Provinces of Hindustan and the Punjab, from 1819-1825, 2: 317-319, London, 1825; This account of Moorcroft was published as it is by Wilson in 1841 from London in a single volume, pp. 317-319; and it was included with a little alterations by Villiers Stuart, Gardens of the Great Mughals, pp.155-57, London, 1913.

The Chambers in the Southern front of the Western wing, and other continued beyond it, constitute a Suite of Baths, including cold, hot, and medicated Baths and Apartments for servants, for dressing, and reposing, heating rooms and reservoirs the floors of the whole have been paved with a yellow Breccia, and each Chamber is surmounted by a low dome with a central sky-light. Fresco Paintings of Flowers and Foliage in Compartments Embellish the Walls, and unless injured by Mechanical Violence, the Coloring has lost little of its Original Luster.

Cells in The Gardens.

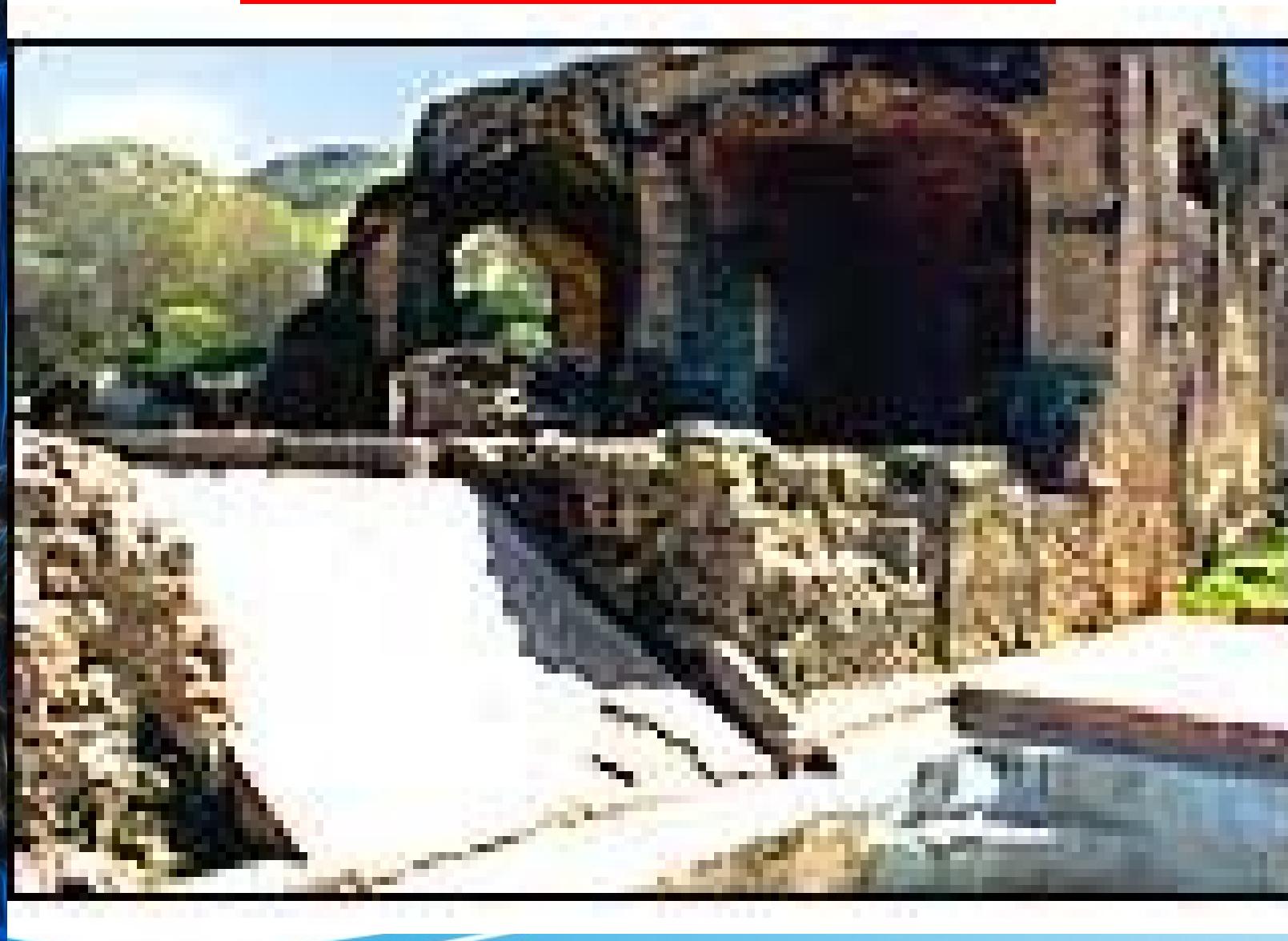


By Mobeen ur Rehman - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51636184>

‘Sar’ Source

The Garden is fed by clear, cool springs that collect in a large square tank on its upper terrace. The water originally flowed through a Baradari and two flanking pavilions, one of which had elaborate Bath Chambers (Hammam), over an inclined Cascade that was decorated in a typically Mughal black-and-yellow marble chevron pattern. The water continued along a Cypress-lined Garden axis, through a central water tank and platform, and ultimately through the main entrance gate of the Garden.

‘Chaddar’ Water Fall.



‘Manzil Bagh’ Garden Stop Over.

The Pakistan Department of Archaeology has excavated and restored part of the Garden, while researchers such as Shahid Rajput (1996) have documented its history, spatial structure, and features. Catherine Asher (1996) has emphasized the possible roles and meanings of the Hindu Rajput noble Raja Man Singh's patronage at the site. Philippa Vaughn (1995) has interpreted the Garden as a unique surviving example of a Manzil Bagh, where traveling Nobles would halt on their Journey.

Un-Mentionables!

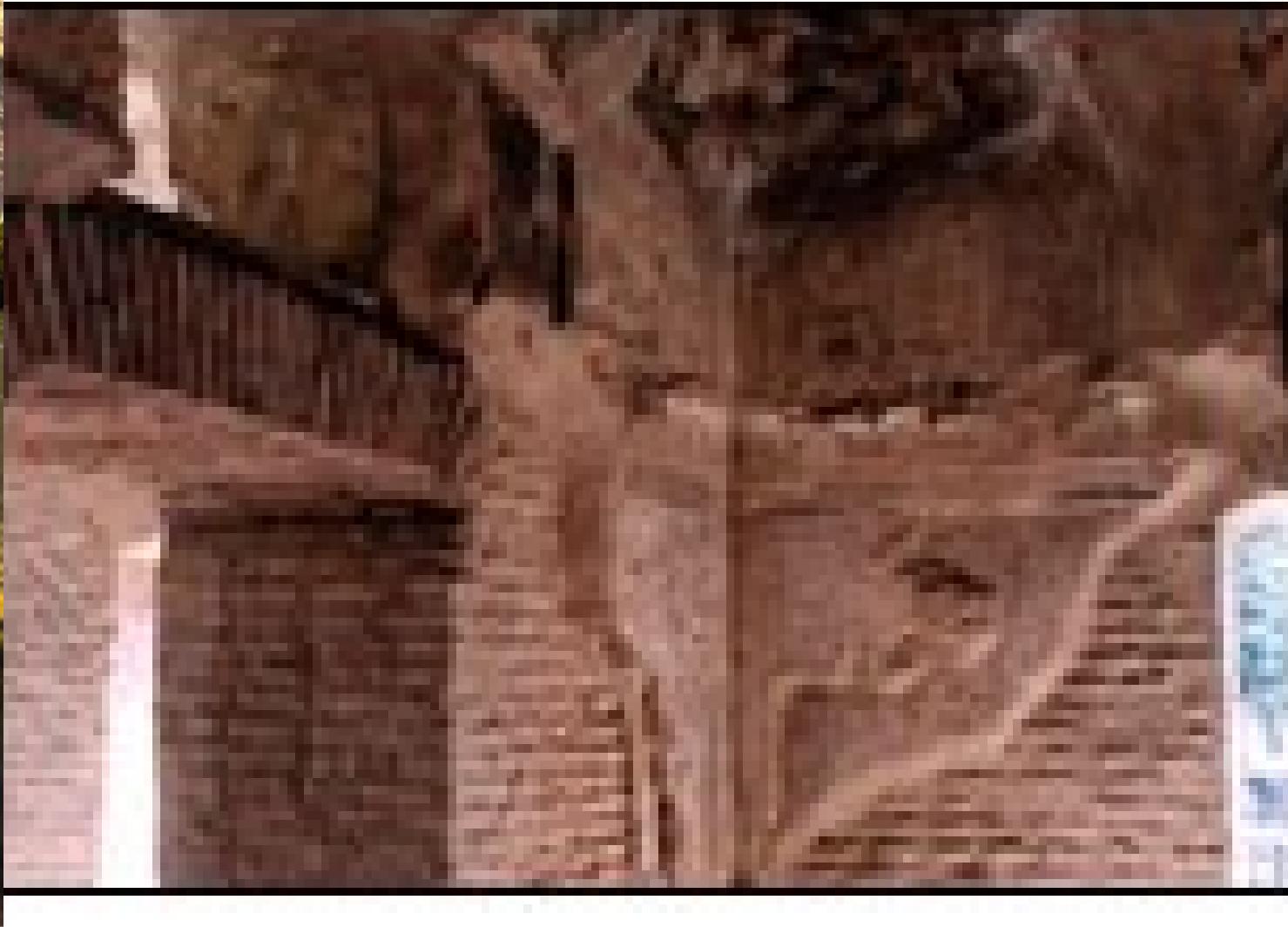


<http://www.mughalgardens.org/html/roads-wah.html>

Design.

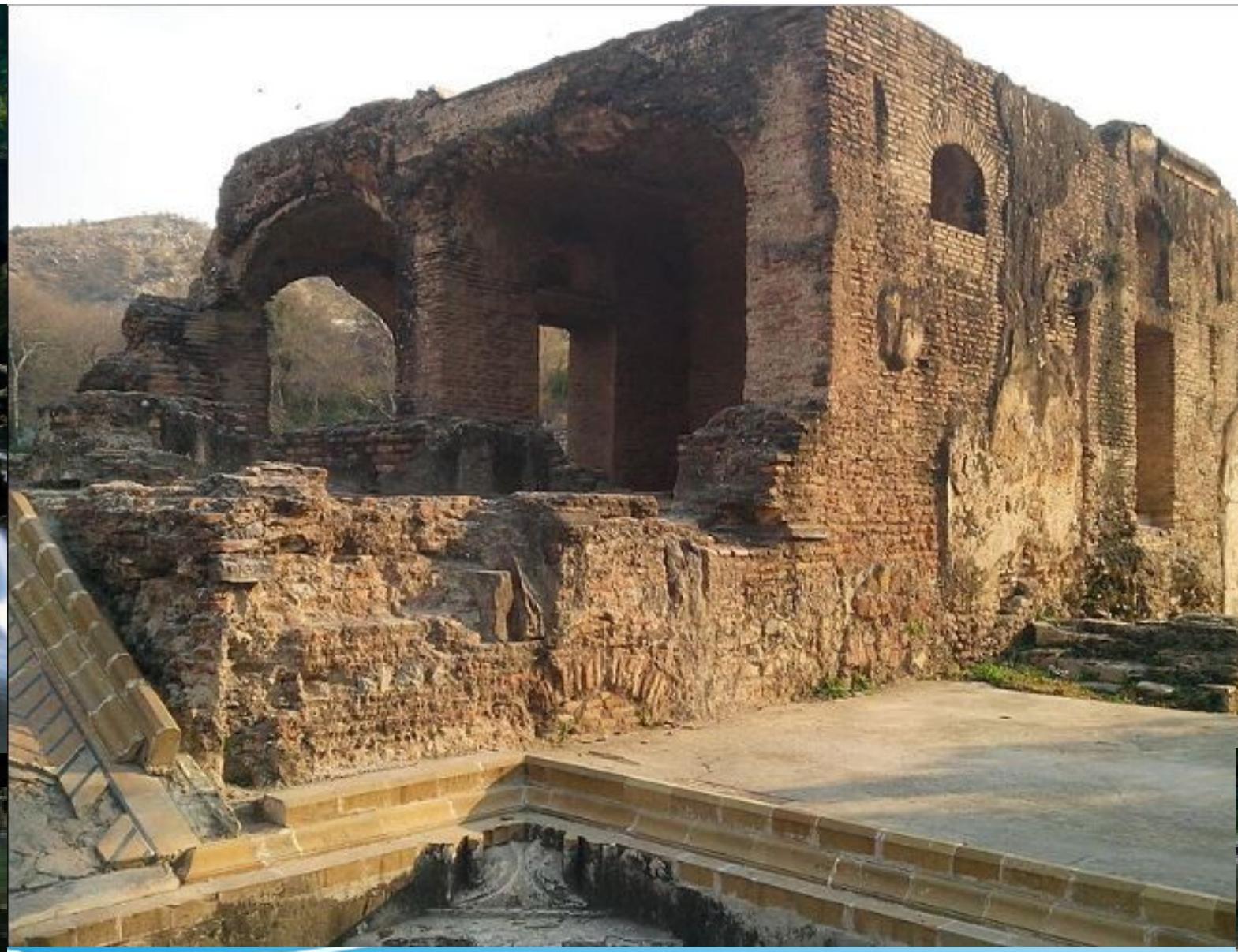
Wescoat (1990) suggests it may reflect the influence of contemporary Mughal Garden design in Kashmir, as it lay on an important road to that Province and had a similar spring-fed, terraced layout. Abdul Rehman (1997) provides a detailed account of the Garden within the natural and built environment of Hasan Abdal. And in view of this Manzil Garden's beauty and historical significance, it seems likely to draw many more travelers, researchers, and conservationists in the years to come.

Interior of a ‘Baradari’ 12 Sided Domed Canopy:





By Lord Mountbatten - Own work, Public Domain,
<https://commons.wikimedia.org/w/index.php?curid=13266315>



By Asad janjua - Own work, CC BY-SA 3.0,
<https://commons.wikimedia.org/w/index.php?curid=35153986>

Raja Man Singh.



Raja Man Singh, brother-in-law of Emperor Jahangir, was a court chief of Emperor Akbar, and is credited with construction of the gardens along the old route from Lahore to Srinagar.[2] He was posted at Wah from the year 1581 to 1586 to stop enemy incursions. During his stay he made a pond surrounded by a structure of twelve doors. The Mughal Emperor Jahangir while on his way to Kabul stayed here on 29 April 1607 and went fishing in the pond.



By Muhammad hassaan siddiqi - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51519986>

The Emperor Jehangir wrote in his autobiography (translation): "Stayed at Baba Hasanabdul on 12th Muharram, 1016 CE At about two miles on the eastern side of this place there is a waterfall. The water falls with great speed. The center of the Pond has the main exiting of the waterfall. Raja Maan Singh has made a very little building. There is a lot of fish in the pond. I stayed at this beautiful place for three days. I put the net in the pond and caught about 10 to 12 fish. These fish were again dropped in the water after sewing pearls in their noses".



By Muhammad hassaan siddiqi - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51519963>

Emperor Shah Jahan.

The Emperor Shah Jahan stayed at Wah while on his way to Kabul in 1639. He called his central construction department and ordered the reconstruction of the buildings. Ahmed Maamar Lahoree, a famous architect of those days, planned out the gardens, palaces and inns. The construction was performed under his supervision and took two years.

Trustee of Heaven.

Shah Jahan stayed at the Gardens on his trips to Kabul four times after their completion: in 1646, 1647, 1649, and 1654. Contemporaries of Shah Jahan, namely Abdul Hameed Lahoree and Muhammad Saleh Kamboh, declared the Garden as a Trustee of Heaven and substitute for Heaven's Garden on Earth.

Five Centuries Running Spring Water.

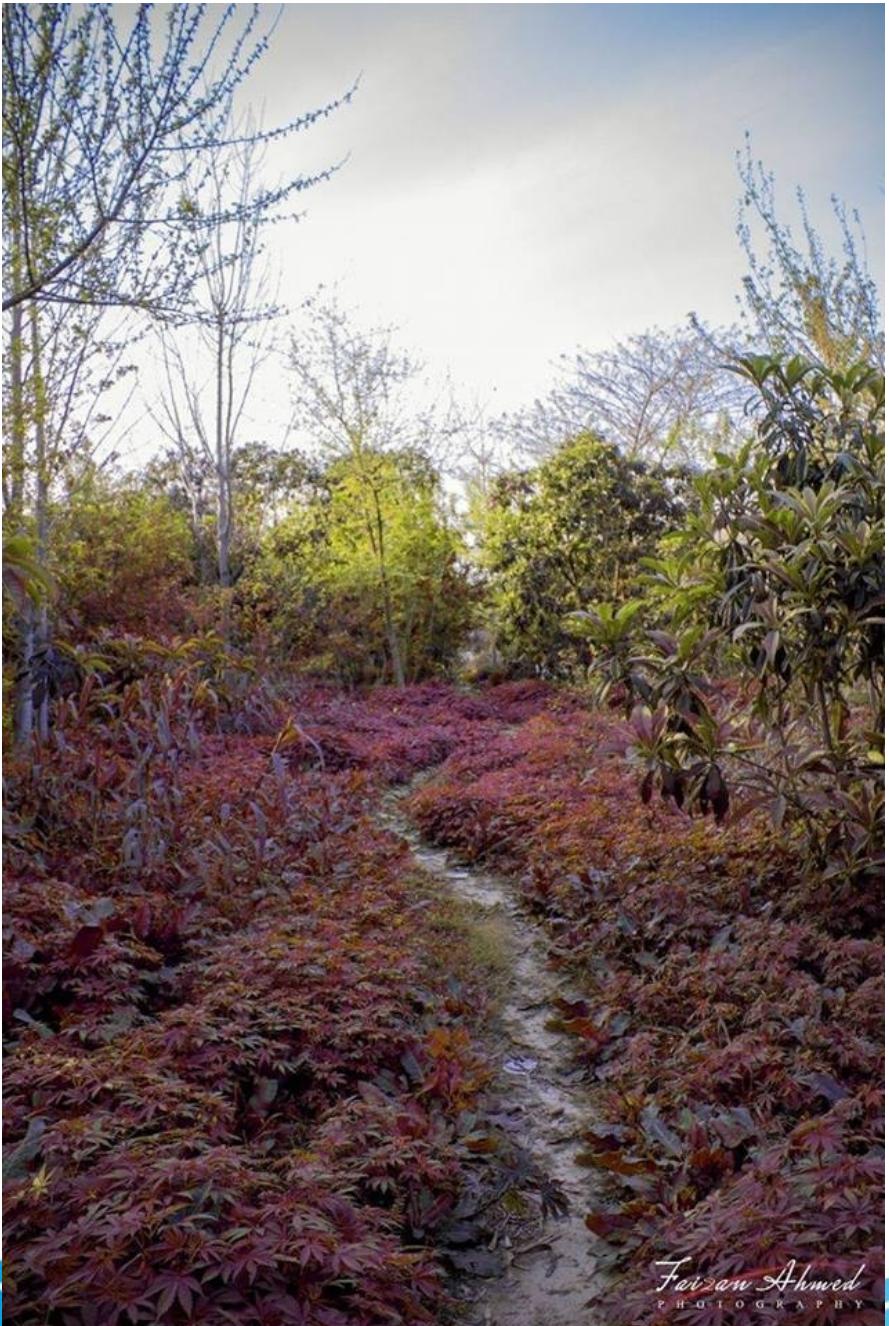
©Hasan Ahmad



By Hasan Ahmad - Own work, CC BY-SA 3.0,
<https://commons.wikimedia.org/w/index.php?curid=35152718>

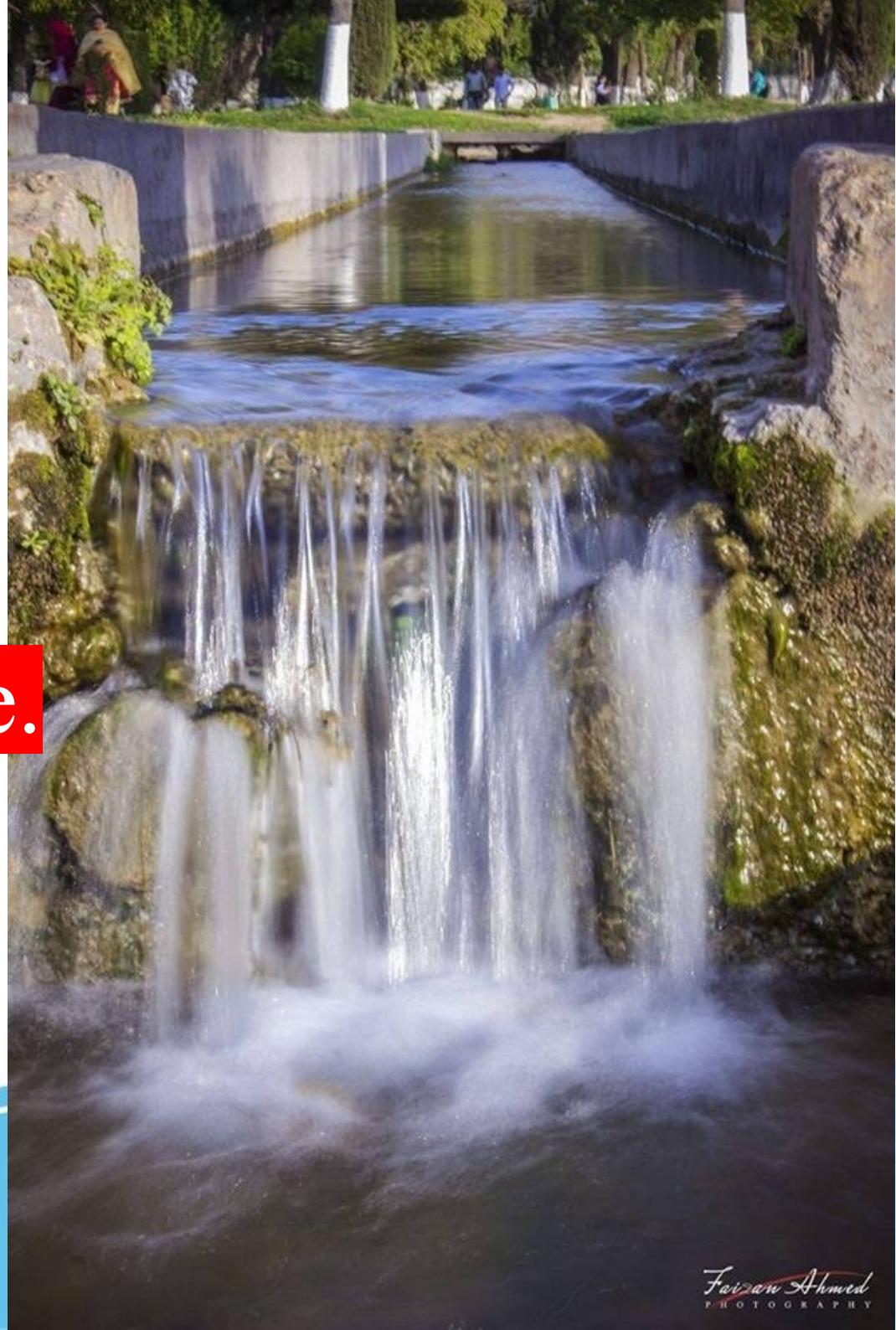
Construction Style.

The Garden was made in the Mughal construction style. Raja Man Singh made beautiful twelve door structures, canals and waterfalls. He made bathrooms having mixture of cold and hot water at the southern end of these twelve-door structures. The inner portion of the structures has been plastered. The walls of the smaller rooms have been decorated with flowers and petals.





Source and Recourse.





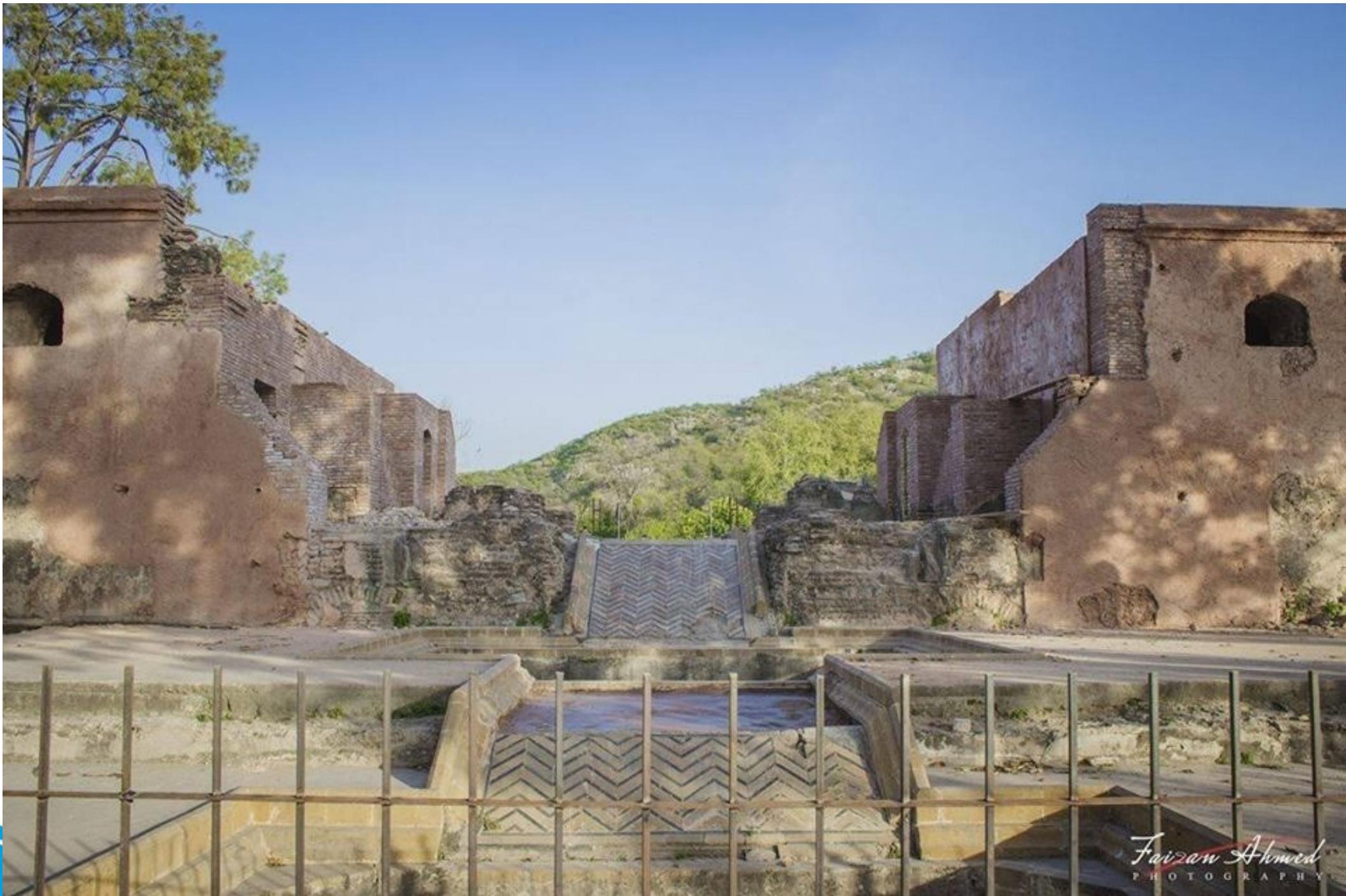
Nawab Muhammad Hyat Khan, CSI.



The Garden was badly damaged in the era of the Durrani Empire (1747–1826) and later Sikh rule (1826-1849). After the annexation of the Punjab, the British Government handed over the gardens to the Warrior Chieftan, descended from Sardar Jallal Khan, Nawab Muhammad Hyat Khan, CSI, in 1865.



By Muhammad hassaan siddiqi - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51519985>



Faizan Ahmed
PHOTOGRAPHY

Pavilion at Wah Gardens.





King's
Pavilion
with Pool
Wah
Gardens

Jahangirnama.

“On Wednesday Camp was made at Baba Hasan Abdal. One Kos East of this place is an extremely fast-flowing Waterfall. Along the entire road to Kabul there is not another Waterfall like this one”. *Jahangirnama*, f. 40.

“Jahangir chose to repair Wah Grdens Built at this attractive spot. By the 20th Century Wah was in a fairly Decrepit State. Restoration was underway when we stopped there; the Chevron Pattern in the Tiled Watercourse had been repaired, but the lack of Flowing Water robbed the Garden of its Vitality. A row of tall Cypress lined the Water Channel, and Chinars still shaded the Lawns Beyond.”

The Famous Chinese Traveler Xuanzang, who visited the place (Hasan Abdal) in the 7th Century CE, mentions the Sacred Spring of Elapatra about 70 Li to the Northwest of

Taxila which has been identified as the Spring at of Gurdwara Panja Sahib. The Town is mentioned in Ain-i-Akbari in the context that Shams al-Din built himself a Vault there in which lies Hakim Abu'l Fath buried. Akbar's visit to the Town on his way back from Kashmir is also mentioned.

William Finch, who travelled through India between 1608 and 1611, describes Hasan Abdal to be a "Pleasant Town with a Small River and many Fair Tanks in which are many Fishes with Golden Rings in their Noses ...; the water so clear that you may see a Penny in the Bottom"

Ruins at Hasan Abdal in the Punjab from the 'Bellew Collection: Photograph album of Surgeon-General Henry Walter Bellew' by an unknown photographer c.1880.



- Raja Man Singh built the nearby Wah Gardens during the reign of Akbar. The terraced gardens were divided into four parts. Shah Jahan rested at Hasan Abdal's Wah Gardens on his four expeditions to Kabul. Emperor Aurangzeb stayed at the for over a year beginning in 1674, in order to quell the Afridi Revolt. The presence of Emperor Aurangzeb at the Gardens convinced many local Pashtun tribes to abandon the Rebellion, and join forces with the Mughals.

Sitting on the banks of the Arghandab River is the Baba Wali RA Shrine Below: Chillah Gah Of Baba Wali Qandhari RA on Top of the Hill behind Hasan Abdal Right Top: Chilla Gah Baba Wali Qandhari RA Bottom Left.



• "A Muslim version of the story of Hasan Abdal is that one Hasan, a Gujjar, had many buffaloes; that a Faqir named Abdal came and asked him for a draught of milk. Hasan said, I would gladly give you some, but my buffaloes are at present dry. Abdal laid his hand on one of them and said, "Now milk it." He did so, and soon gave him a copious draught. Abdal expressed his gratitude to Hasan, and asked what he could do for him. Hasan replied that they were much straitened for want of water, on which Abdal struck the neighbouring hills in two places, from which the two streams of Hasan Abdal have come forth. On the departure of the Faqir, Hasan said the spot should hereafter be called after them jointly."



- Mughal Gardens design derives primarily from the medieval Islamic Garden, although there are nomadic influences that come from the Mughals' Turkish-Mongolian Ancestry.

- Its essential features included running water (perhaps the most important element) and a pool to reflect the beauties of sky and garden; trees of various sorts, some to provide shade merely, and others to produce fruits; flowers, colorful and sweet-smelling; grass, usually growing wild under the trees; birds to fill the garden with song; the whole is cooled by a pleasant breeze. The Garden might include a raised hillock at the center, reminiscent of the mountain at the center of the universe in cosmological descriptions, and often surmounted by a Pavilion or Palace.” The Turkish-Mongolian elements of the Mughal garden are primarily related to the inclusion of tents, carpets and canopies reflecting nomadic roots. Tents indicated status in these societies, so wealth and power were displayed through the richness of the fabrics as well as by size and number.

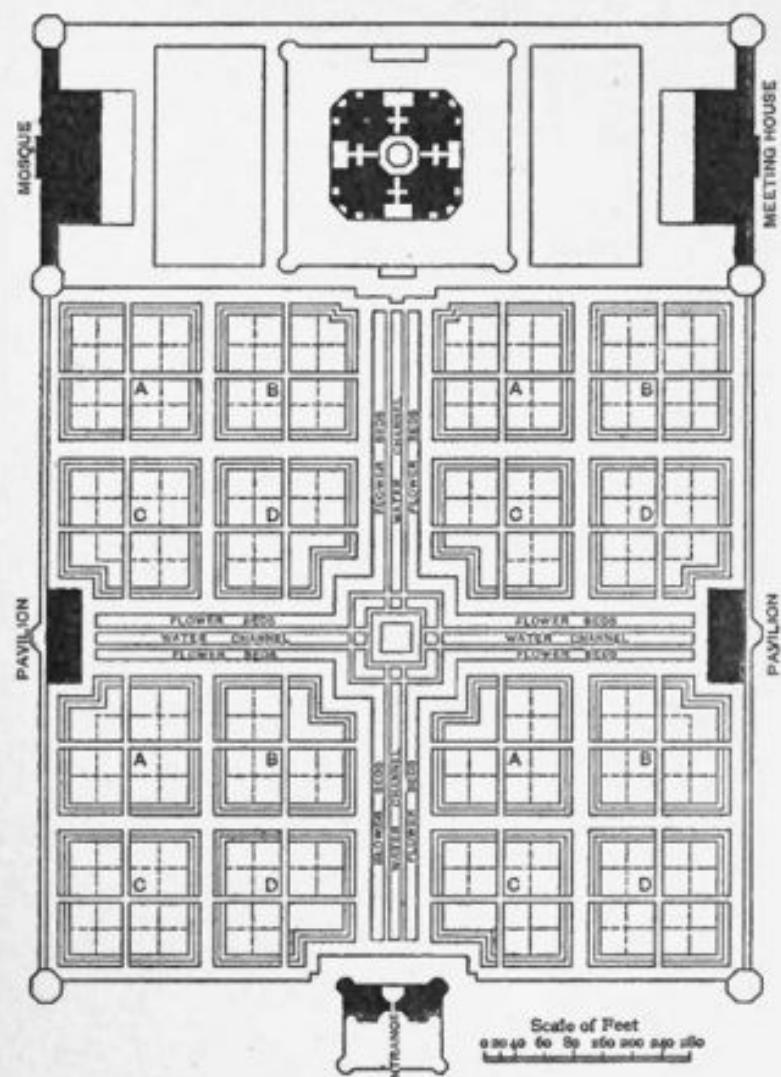


- Fountainry and running water was a key feature of Mughal Garden design. Water-lifting devices like geared Persian wheels (Saqiya) were used for irrigation and to feed the water-courses.

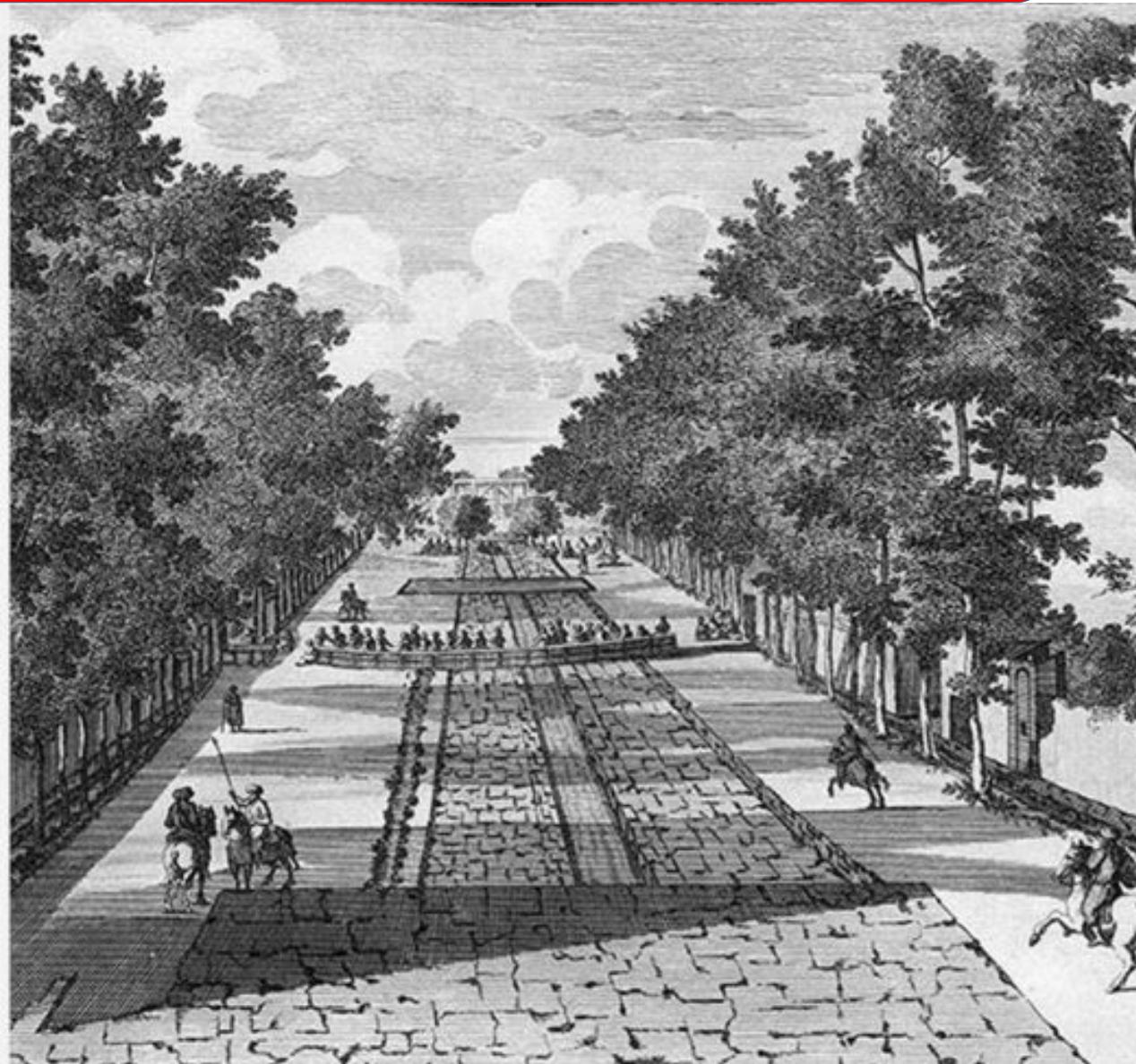
- The Fountains and water-chutes of Mughal Gardens represented the resurrection and regrowth of life, as well as to represent the cool, mountainous streams of Central Asia and Afghanistan that Babur was famously fond of. Adequate pressure on the fountains was applied through hydraulic pressure created by the movement of Persian wheels or water-chutes (Chaadar) through terra-cotta pipes, or natural gravitational flow on terraces. It was recorded that the Shalimar Bagh in Lahore had 450 fountains, and the pressure was so high that water could be thrown 12 feet into the air, falling back down to create a rippling floral effect on the surface of the water.

- The Mughals were obsessed with symbol and incorporated it into their gardens in many ways. The standard Quranic references to paradise were in the architecture, layout, and in the choice of plant life; but more secular references, including numerological and zodiacal significances connected to family history or other cultural significance, were often juxtaposed. The numbers eight and nine were considered auspicious by the Mughals and can be found in the number of terraces or in garden architecture such as octagonal pools.

Chahar Bagh The Four Square basic Pattern to Represent Four of the Gardens of Paradise.



TAJ GARDEN.
(Colonel Hodgson's Plan.)



- Based on the Layout of the Four Rivers of Paradise mentioned in the Quran, this Charbagh Master Plan divides a garden into geometric quadrants using walkways, water pools, running water canals, and linear flower beds.

Saihan (Syr Darya), Jaihan (Amu Darya), Furat (Euphrates) and Nil (Nile). Flowing with Pure Water; Milk; Honey & Wine. While these four rivers don't intersect on Earth, they're said to come together in Heaven.

For Nasir adDin Tusi, the rivers of Paradise are not physical rivers at all. Tusi explains the four rivers as four planes (or levels) of knowledge.

Water: level of knowledge would be for all humans. Milk, In modern terms, this level of knowledge could be considered the limbic system: Just

like milk encourages us to grow, this level of knowledge sets the foundation for intellectual growth. In the human perspective, this would be people who can think critically, and engage with their surroundings.

For Tusi, this is the beginning of the intellect. The "honey" level of knowledge is for those that can not think and consider, but also reap the rewards of doing so. These are people that are conscious of the world

around him, that have deep understandings of the ways of the universe and can start to grasp at universal truths. In Tusi's metaphor, wine was the

most exclusive of these substances: only humans can produce it (and it's a lengthy process) and only humans drink it. Wine is excluded from all

other forms of life. it's possible to reach this level through intense meditation. while many can work toward it, very few people can actually reach it.

- These Iconic Gardens expand over acres of land creating envious alcoves of beauty and peace.
- One of the Key Features of a Mughal Garden is its highly structural geometry. Respecting the axis is cardinal rule for implementing a Charbagh geometry. The word literally translates to four Gardens.

Shalimar Bagh Srinagar.



- Flowing water and pools is another common theme of a Mughal Garden. The joint reflection of the sky and trees in a pool is symbolic of everything man admires in nature, a representation of life. Mughal Gardens feature canals and pools along the axes, as well as Fountains and Waterfalls.

- Allah Pak is indeed in the details. The Mughal Gardens include symbolic ornamental detailing inspired from the Quran and family history, juxtaposed with more secular references like zodiac symbols, numerology and local craftsmanship.



- The first visual connection you establish with a Paradise Garden is an expanse of colorful flowers. The Gardens are also sprinkled with fruit trees to symbolise life. While some gardens cultivate flowers in beds planned to complement the four-part system, traditionally the flowers were allowed to grow wild and bloom.



Flower Carpet.

- The scent of the flower was the deciding factor for choosing the flora. This is an essential but flexible aspect of the the Mughal Gardens.



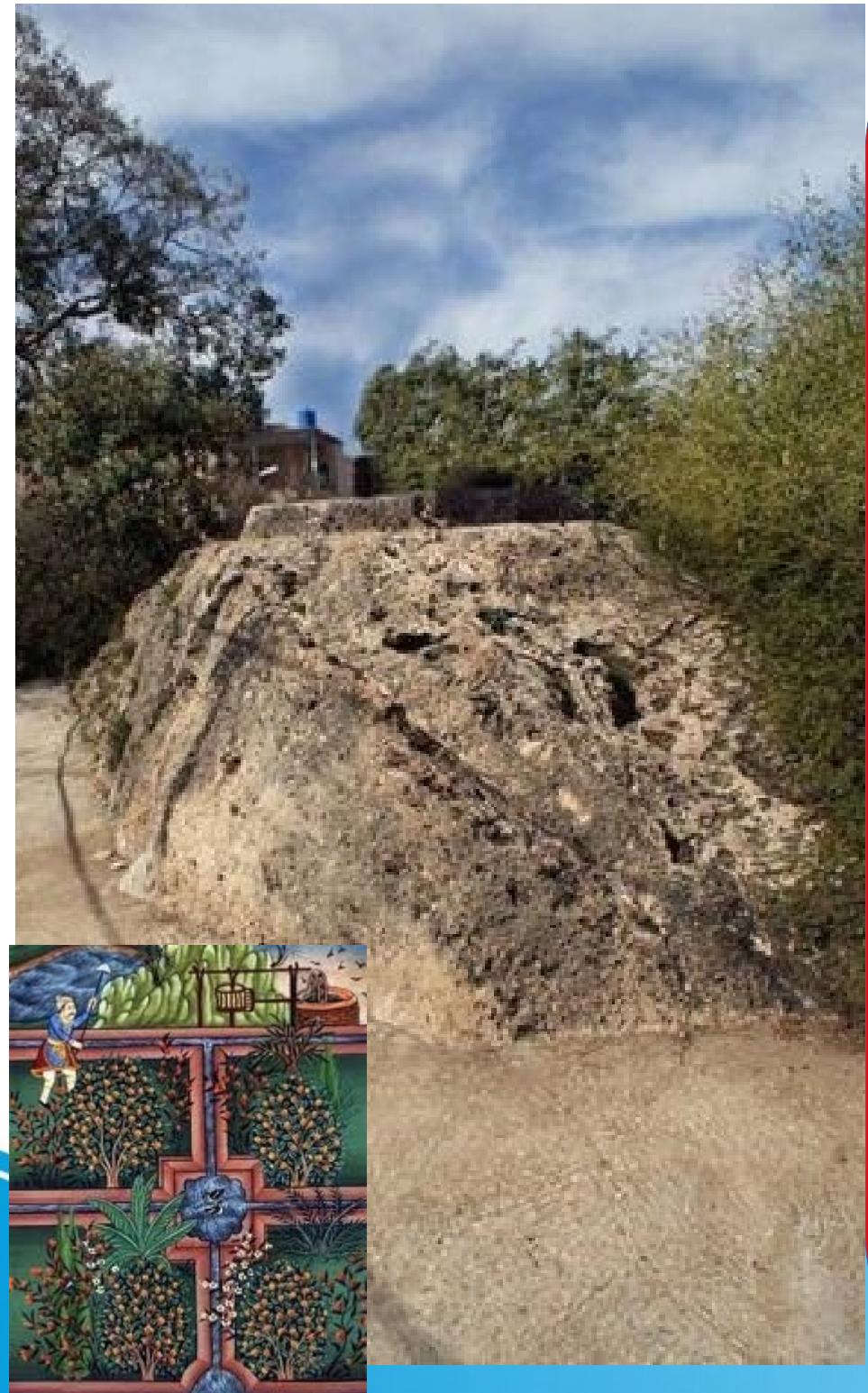
5-steps to recreate a Mughal Garden Inspired Landscape backyard



<https://www.architecturaldigest.in/content/>



During his first campaign in 1519, Babur crossed the Indus river and was struck by the beauty of the Kallar Kahar lake and the Salt Range in the background. The site lies 20 miles (ten kos) north of Bhera and five miles from Malot. It enjoys a good climate, hills, a large lake, peacocks and an abundance of locat trees. Babur described it as a very charming place with good air. He laid out the Bagh-e Safa on the southwest side of the lake. Traces of this garden still exist, including a rock-cut platform (Takht-i Baburi) approached by steps, which was used for sitting.



- Babur Lamented The Absence of Flowing Water and Gardens in India. To amend these faults he began constructing Gardens and the assorted waterworks necessary to remind himself of his ancestral home, and ordered his Nobles to do the same. This practice was eagerly adopted by his successors and they drastically changed the landscape of their empire. It must be remembered that for the Mughals and their Central Asian ancestors, these spaces were not mere patches of greenery with flowers and trees, but instead were considered primarily as architectural settings.

Functions.

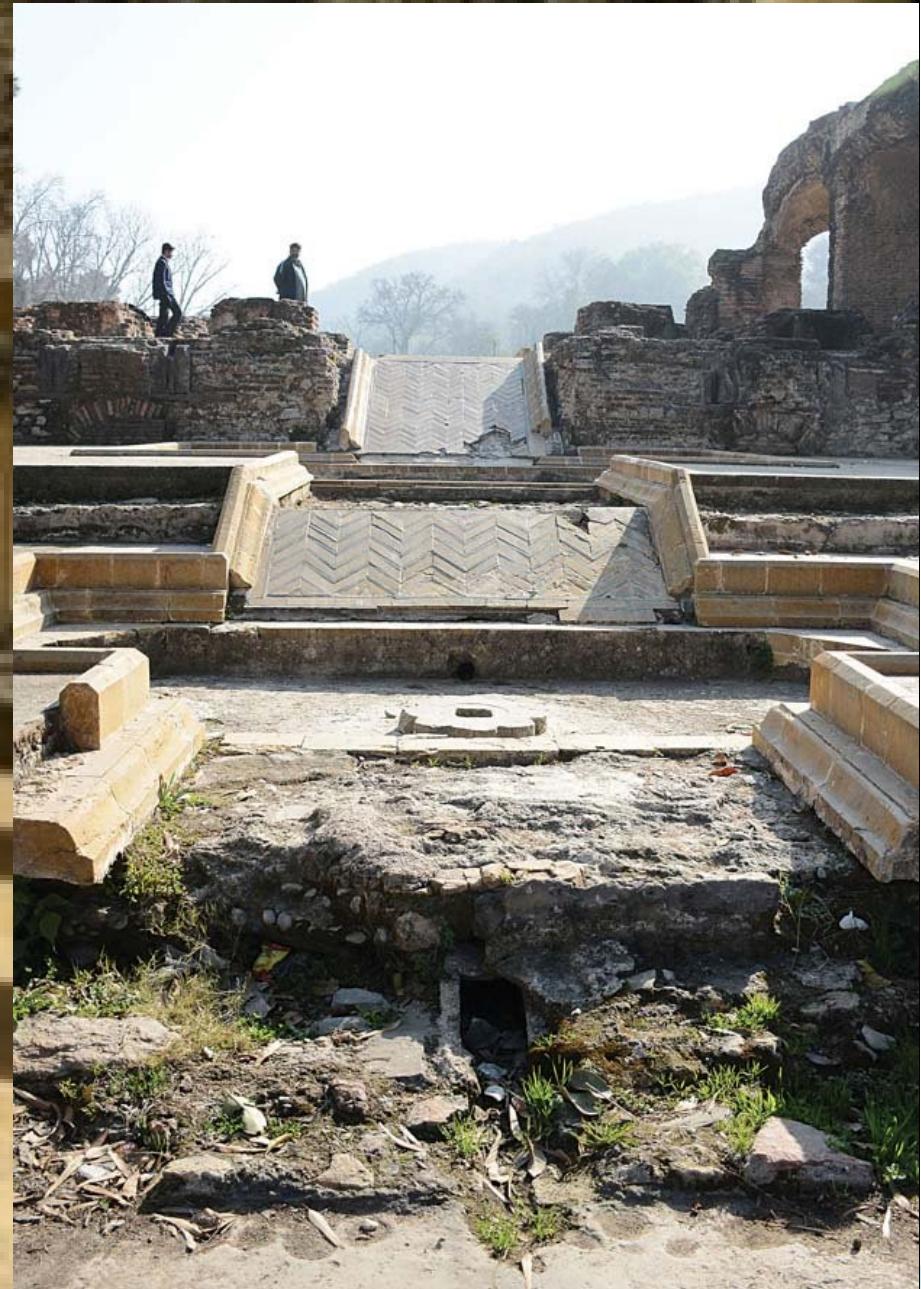
- Mughal Gardens served various functions which included their use as airy quadrangles within the confines of the Mughals' Fort-Palaces, pleasurable retreats from the urban centre, and also as a base for hunting expeditions. The Garden Emperor Jahangir commissioned at Sheikhupura in Punjab (Pakistan), is a perfect example of the latter type of Garden. The Mughals created Gardens in both urban areas, for rest and relaxation, and rural areas where they served as halting places for the Royal Family and their entourage.



Serendipity.



- Until the reign of Shah Jahan, the classical format for the Mughal Garden was an enclosed space with a structure at its centre, an entrance gate (or multiple ones), and subsidiary structures, usually Pavilions, set into the remaining walls. During Shah Jahan's Reign, however, more importance was placed on gardens in which the main building was constructed at one end of the space and not at its center.



<https://www.gounesco.com/the-mughal-gardens-history-and-architecture/>

TYPICAL FEATURES

- Pools, Fountains, Canals inside the Gardens. Riverfront Gardens than Fortress Gardens. Influenced later Mughal Garden Designs. Mughal Gardens are a group of Gardens built by the Mughals in the Islamic style of architecture . Significant use of rectilinear layouts are made within the walled enclosures. Mughal Gardens are divided into 4 Types – Rectangular Peal Garden; Long Butterfly Garden; Circular Gardens; Terraced Garden
- Chini Khanas or Arched Niches were built behind Garden Waterfalls. These niches were lighted at night with oil lamps, which gave a fairy tale type appearance to the Waterfalls.

- Legend has it that Mughal Emperor Jahangir's Brother-in-Law is responsible for the construction of the Wah Gardens, next to the old route, which moves from Lahore to Srinagar. During Emperor Akbar's reign, he decided to appoint his Court Chief, Raja Man Singh, Jahangir's brother-in-law, at Wah. During this Tenure (1581-1586), he not only stopped enemy invasions, but also developed this beautiful Garden Complex – a Pond surrounded by a structure of Twelve Gates.



Wah Gardens



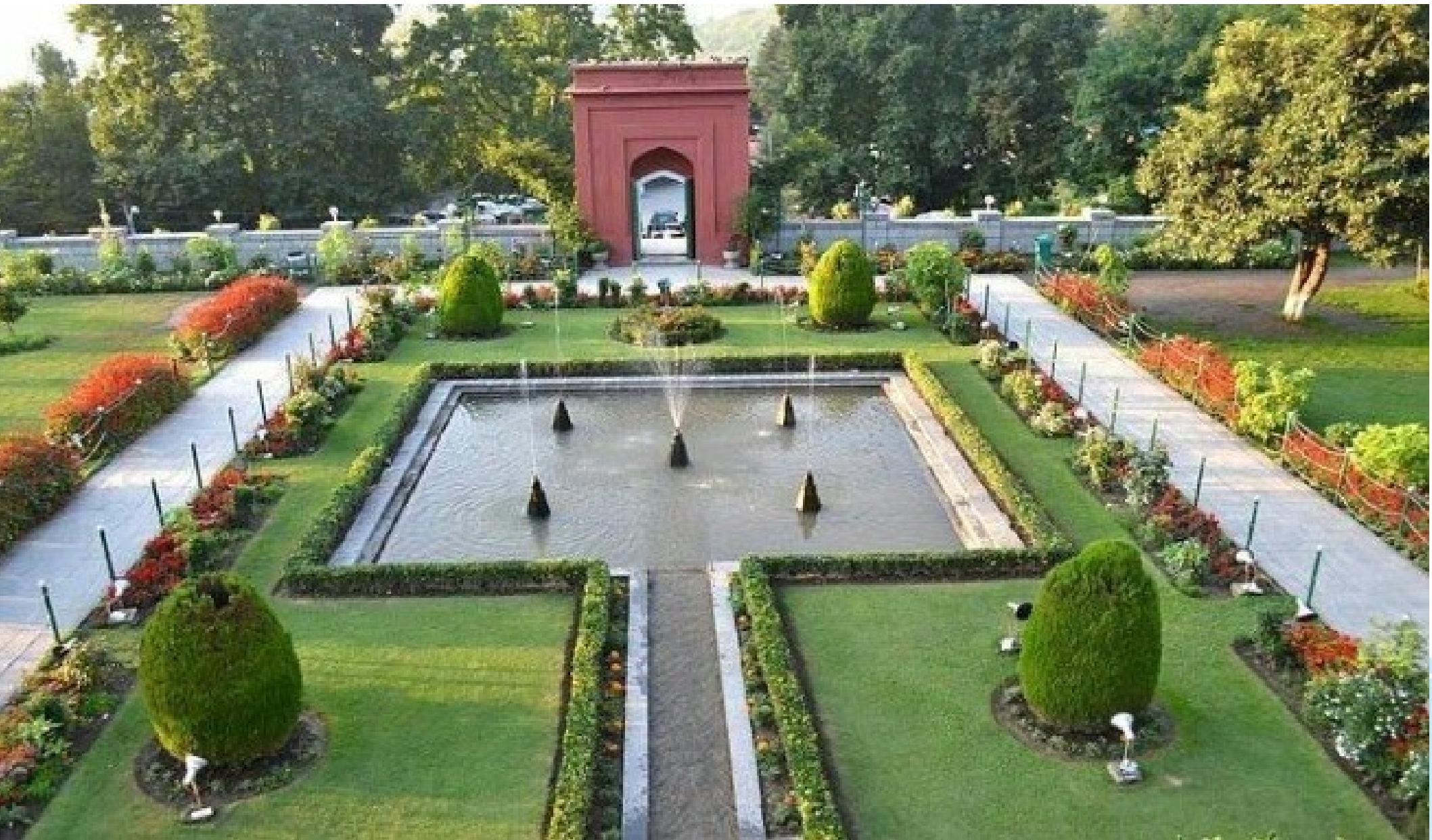
In the era of the Durrani Empire (1747-1826) and the Sikh rule (1826-1849), Wah Gardens was in really bad shape. The British Government handed over Wah Gardens to Nawab Muhammad Hyat Khan, in 1865 after the annexing of Punjab. The Nawab was a direct descendant of Jamal Khan, the original settler of the area whose family was forced to shift their village, Jallalsar, beyond the present Site of the Gardens and whose Leading Members were incarcerated in Kangra Fort by the Mughals. Offspring of these members returned to Pakistan after the Partition of the Sub Continent.



• Post-Independence Condition of the Wah Gardens.

- During Zulifqar Ali Bhutto's Regime, a marriage was arranged by Sardar Shaukat Hyat-Khan, the son of the Pre-Partition Premier of Combined Punjab, for his son Sardar Sikandar Hyat-Khan, Later MPA from Fattehjung, Attock. Bhutto was invited to the Valima held at the historic Gardens which were in the care of the head of the Hyat Family. The Prime Minister was incensed by the ostentatious display of Power of a Family, older than his and commanded the immediate take over of the Gardens by the Department of Archaeology. Since then the Department has done nothing except carry out a few digging and open the Gardens to the Public for a Fee. This has led to complete abandon of the Historic Gardens to Public Bathing in the Historic Pool and continuous degradation of the Remains of a once Grand Garden Paradise. The hand over is falsely attributed to the then Chairman of Pakistan Ordnance Factories of Wah, Lt Gen Omar Mahmood.

Kashmir Bagh



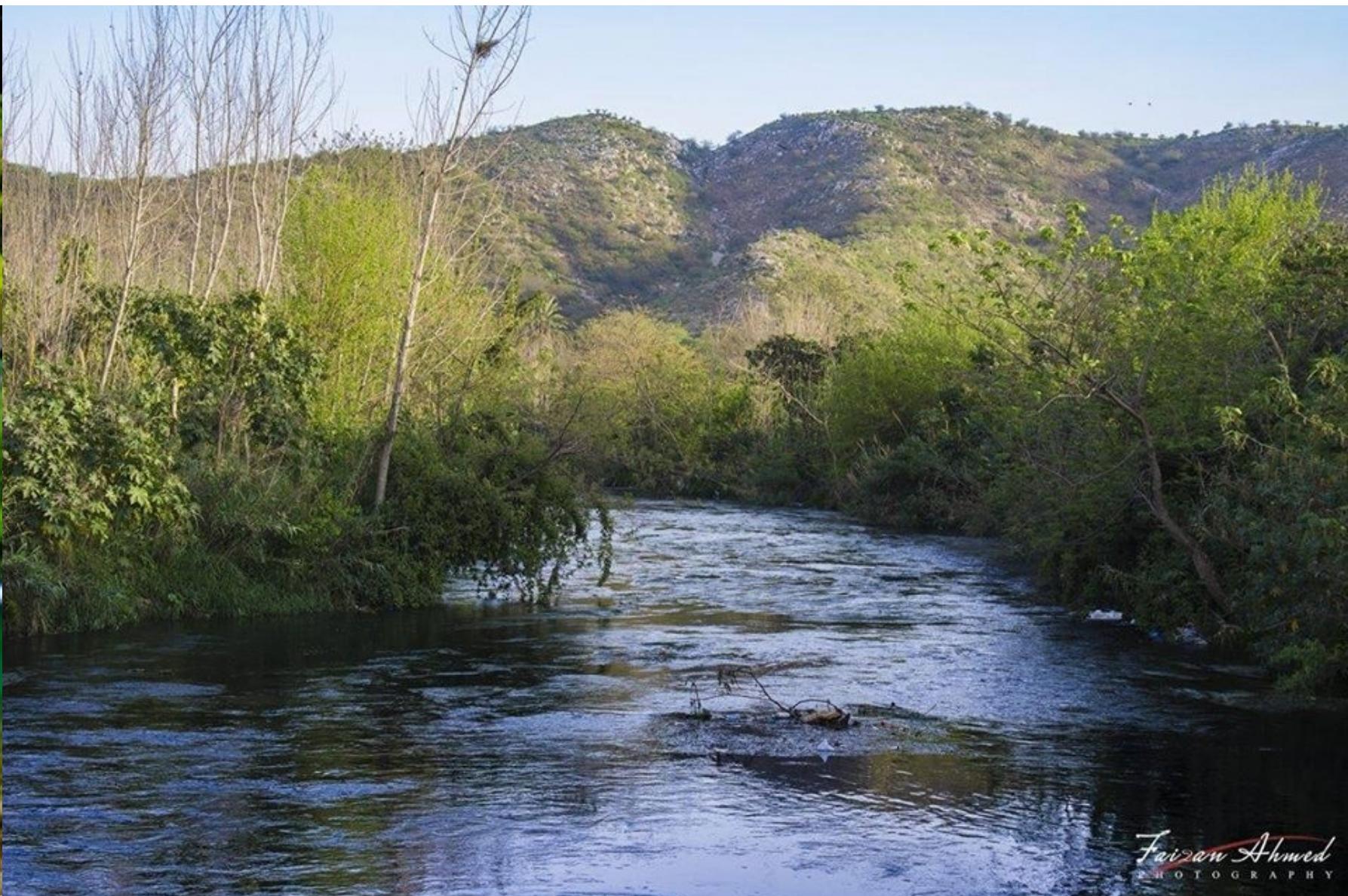
Running Fountains Water up to End of Wah Gardens.



By Muhammad Hassaan Siddiqi - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51519959>

Substitute Heaven's Garden on Earth

- There is a great similarity in Shalimar Garden of Lahore and Mughal Gardens of Wah with all specialities of fine and customary constructions which made the Mughal Gardens famous all over the World. The contemporary writers of Shah Jahan namely Abdul Hameed Lahoree and Muhammad Saleh Kamboh declared this Garden as a Trustee of Heaven and Substitute of Heaven's Garden on Earth respectively. Aurangzeb Alamgir was the last Mughal Emperor who stayed at Hasanabdal for one and a half years. During this period he stayed for sometime in this Garden on 6 July 1676 or 2 July 1676.



Faizan Ahmed
PHOTOGRAPHY



By Asad Janjua - Own work, CC BY-SA 3.0,

<https://commons.wikimedia.org/w/index.php?curid=35153985>

Future Looks at Past: Will be The Future Also Be Destroyed By Neglect & Apathy.



By Muhammad Hassaan Siddiqi - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51519995>



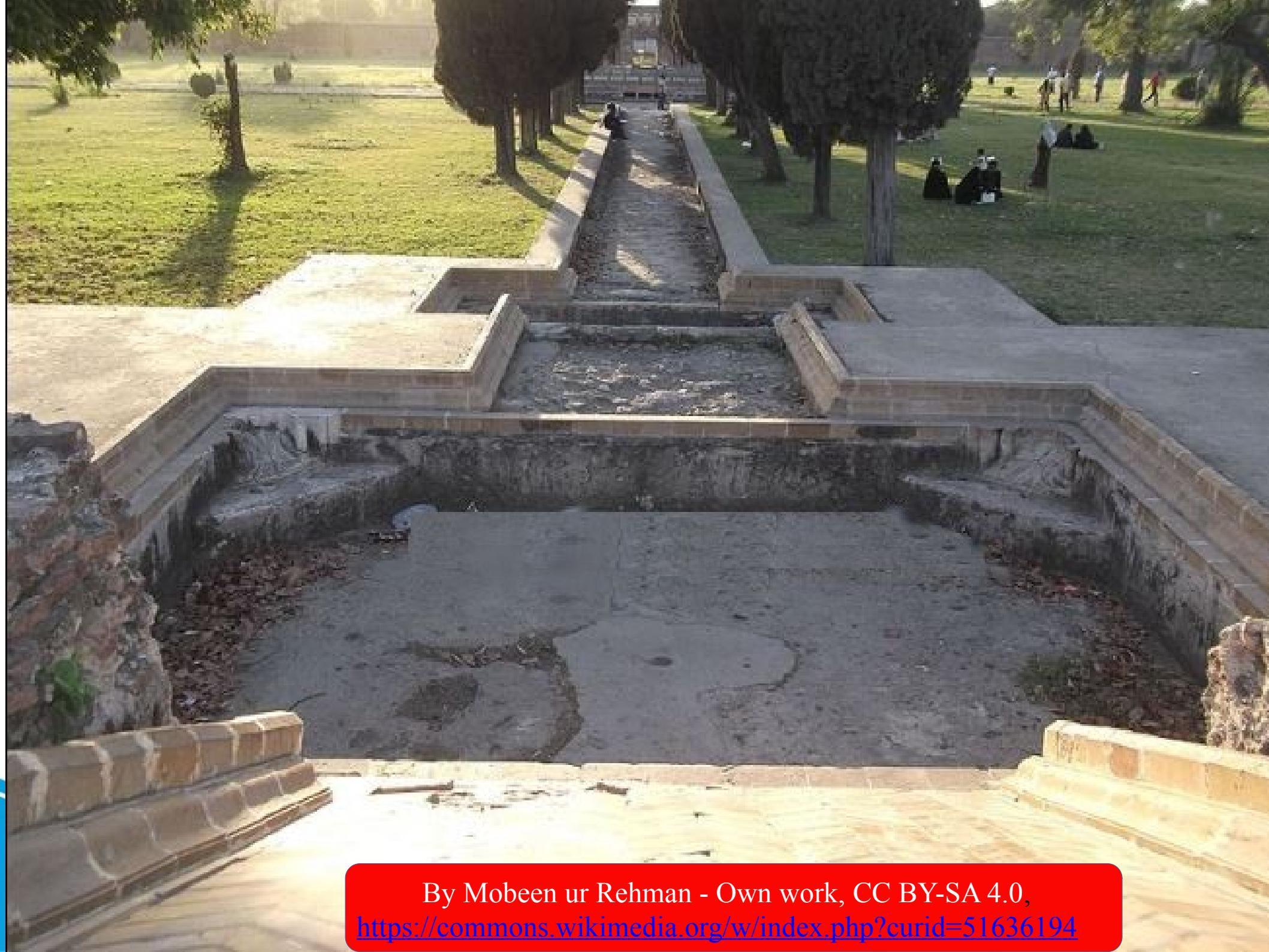
By Muhammad Hassan Siddiqi - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51519994>



By Muhammad hassaan siddiqi - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51519992>



By Mobeen ur Rehman - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51636185>



By Mobeen ur Rehman - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51636194>

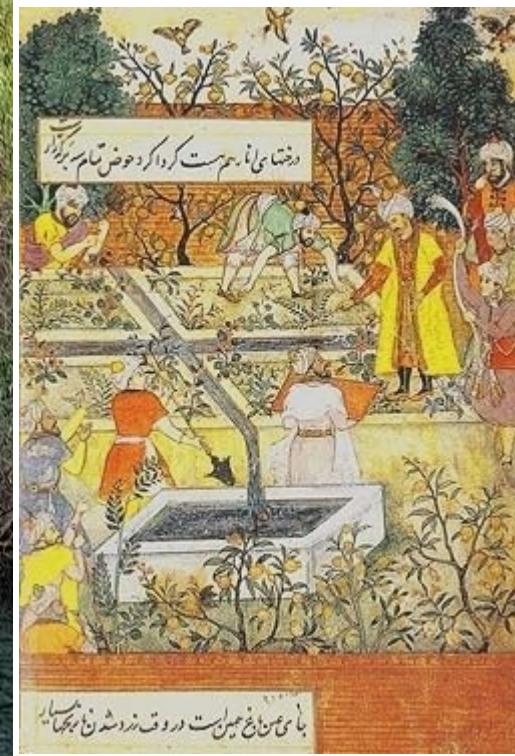
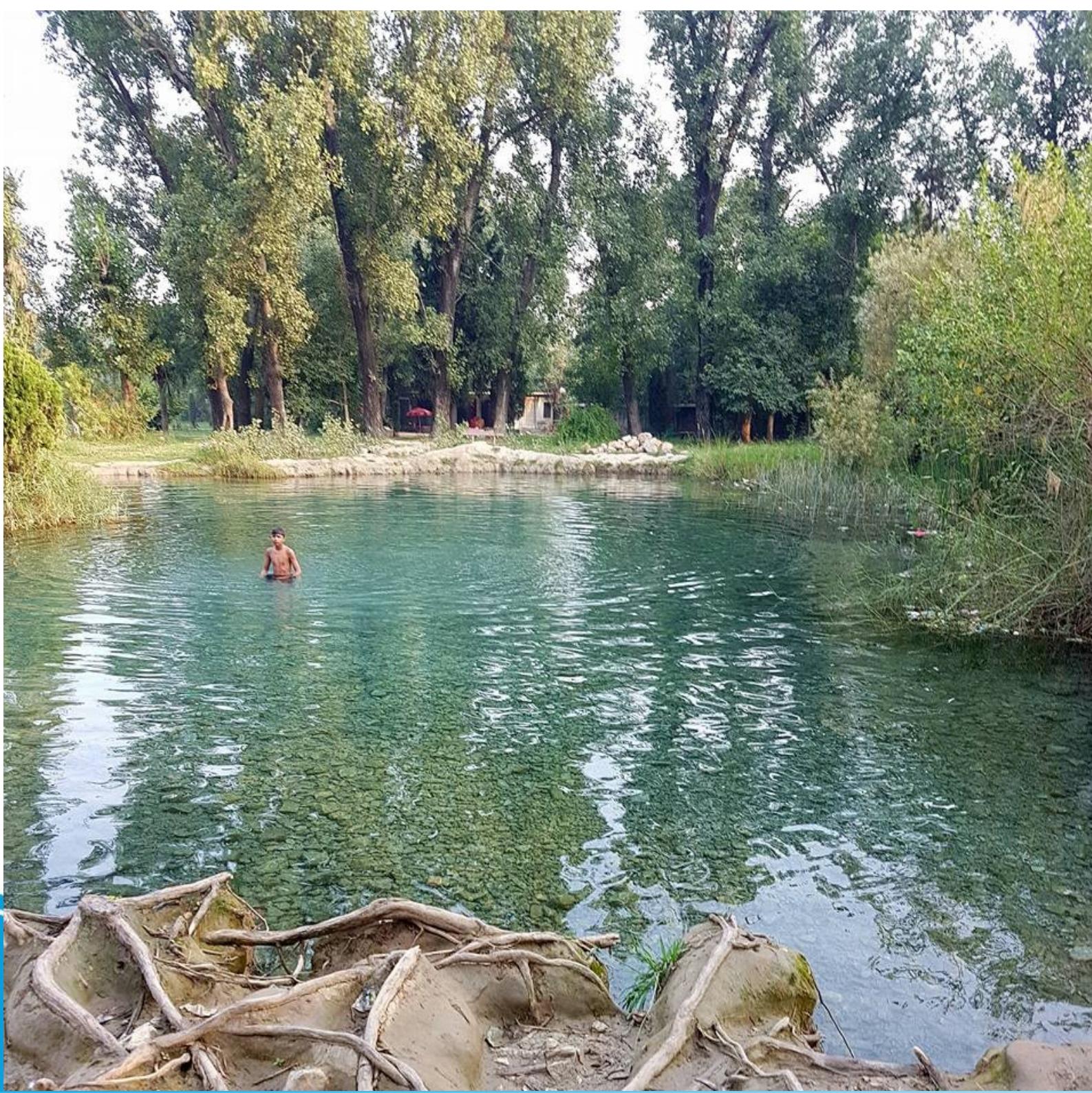


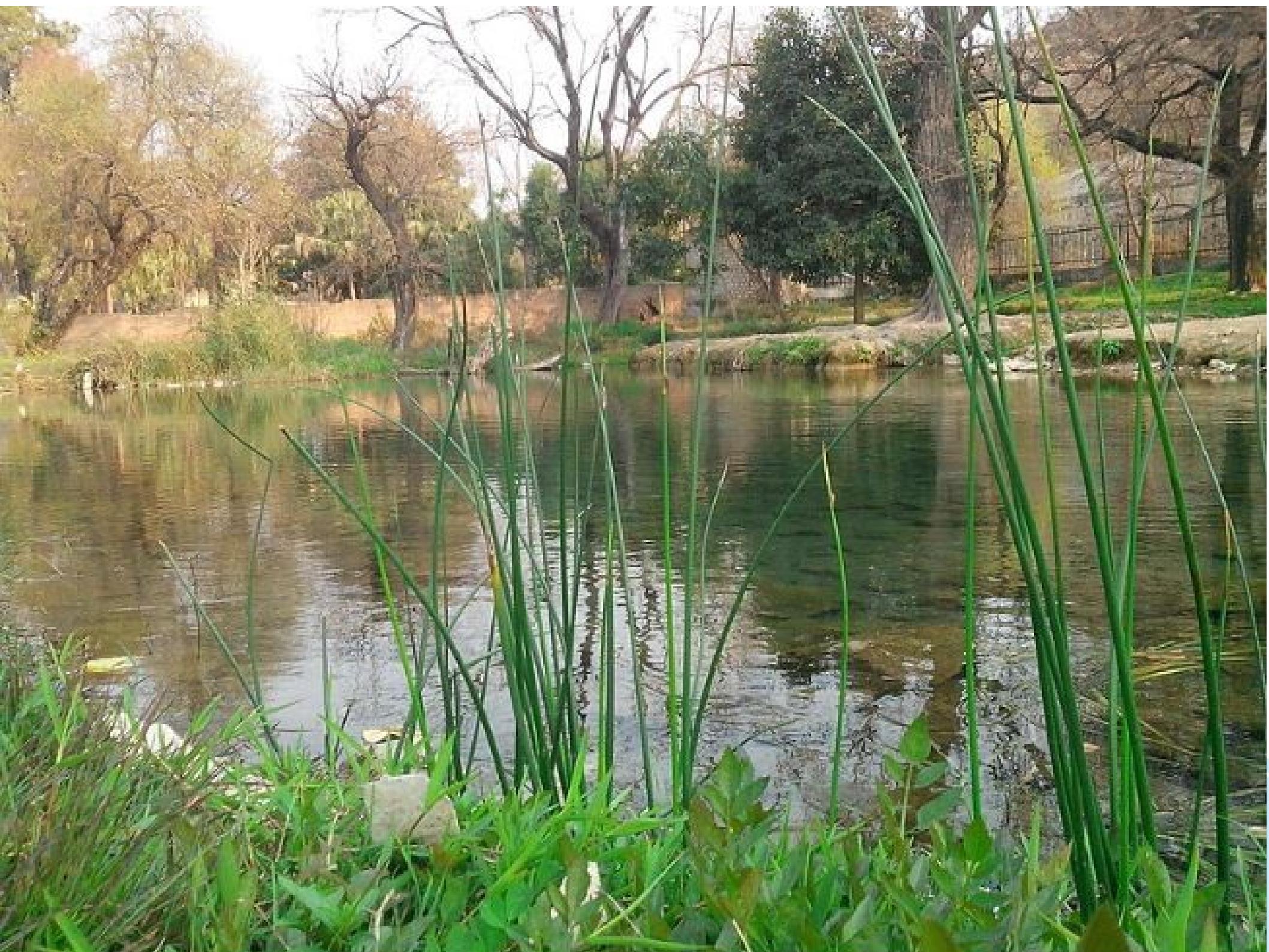
By Muhammad Hassaan Siddiqi - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51519989>



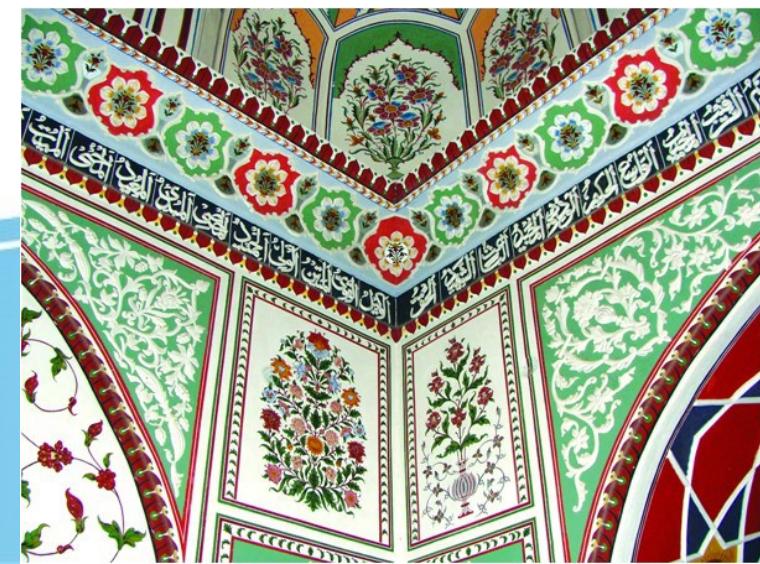
By Muhammad Hassaan Siddiqi - Own work, CC BY-SA 4.0,
<https://commons.wikimedia.org/w/index.php?curid=51519990>
<https://commons.wikimedia.org/w/index.php?curid=51519990>

Natural Pool



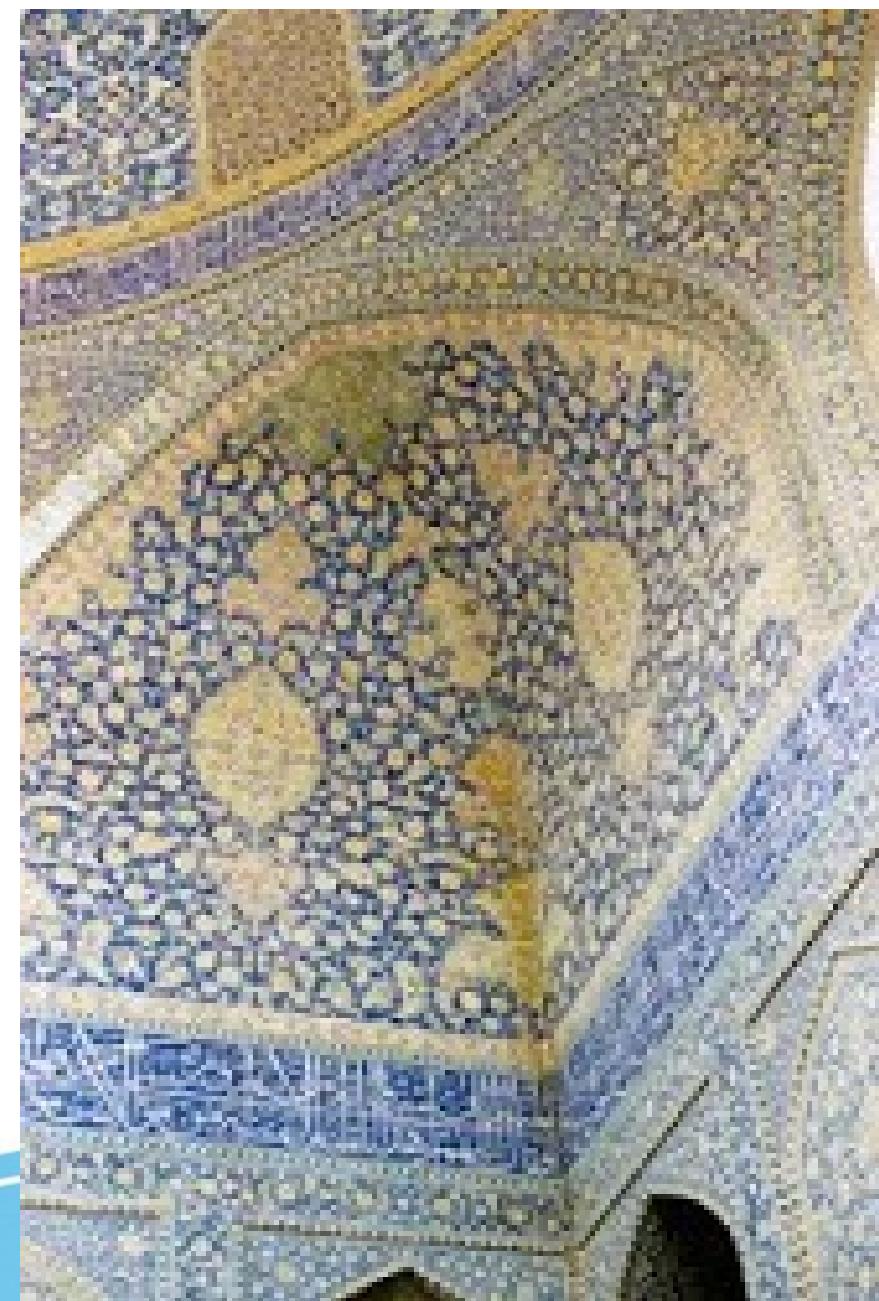












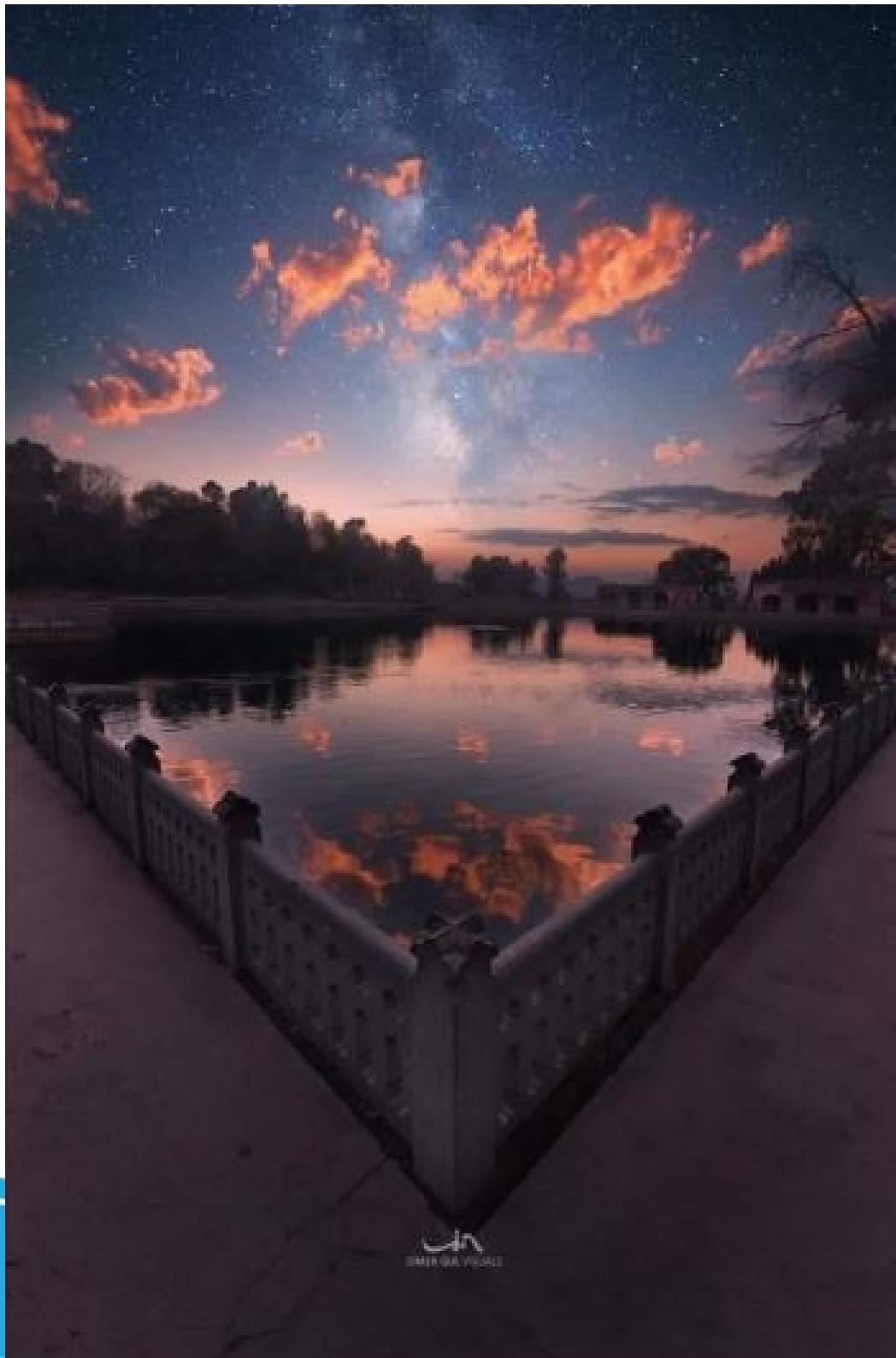


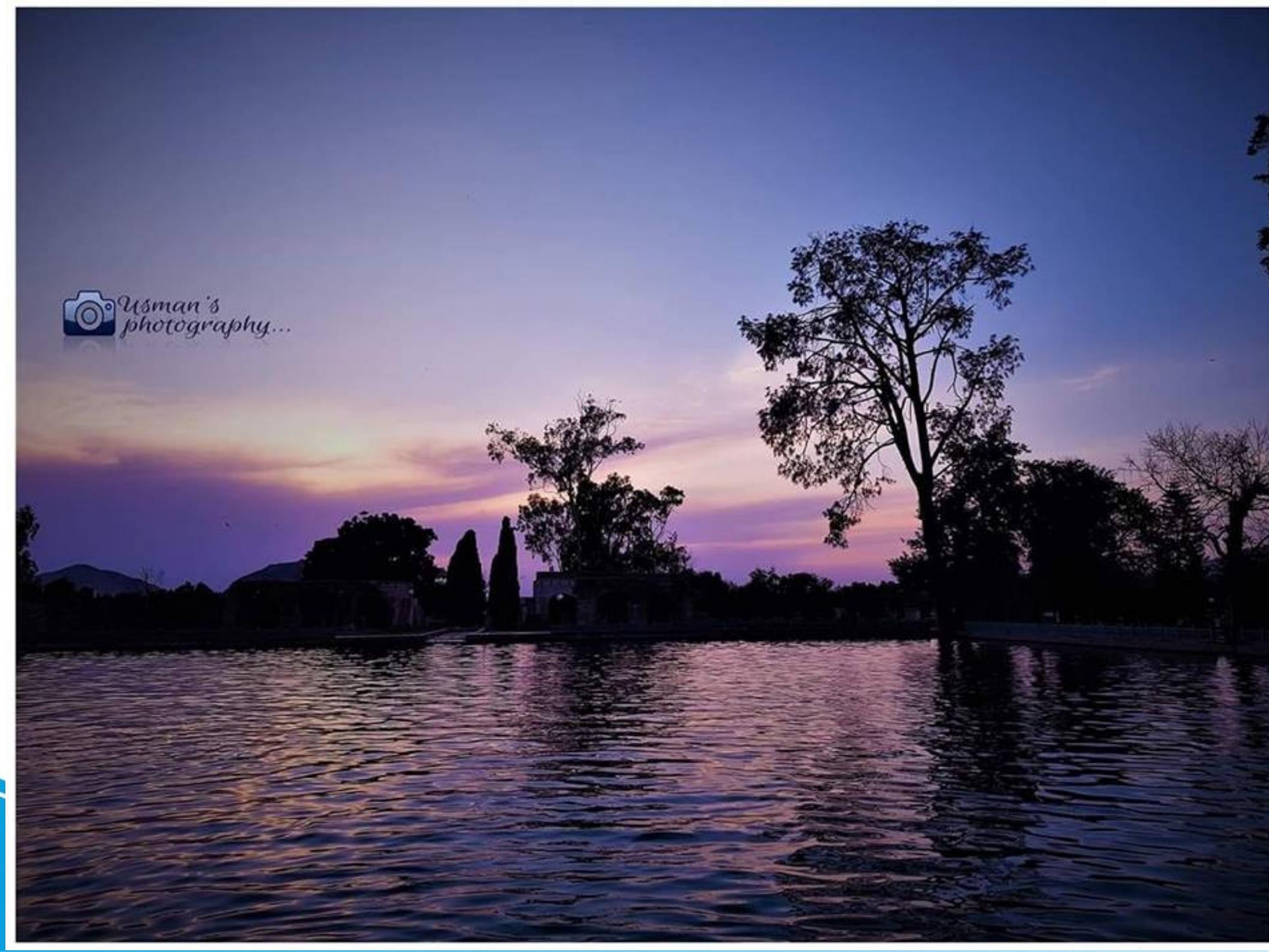






Umar Gul



 Usman's photography...

Family Graves.



Grave of
Nawab
Mohammad
Hyat-Khan



‘Marri’ Residence of Nawab Mohammad Hyat-Khan: Shades of Past Glory?

Grave of Hasan Karam Khan in Decay.



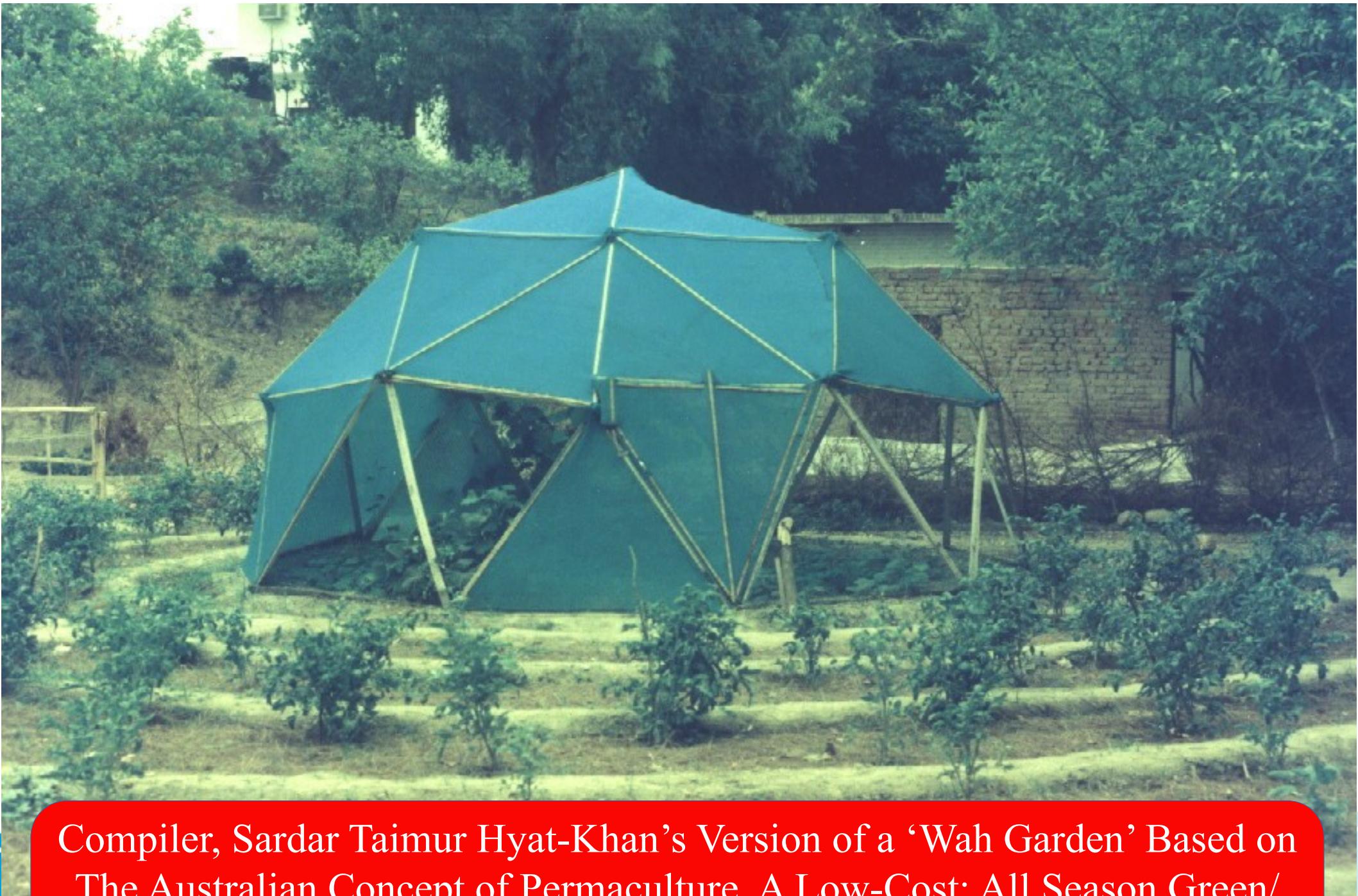
Ruins of the 'Marri' Residence of Nawab Mohammad Hyat-Khan



© Yasser Ali Khan

References.

- **Asher, C. 1996. "Gardens of the Nobility: Raja Man Singh and the Bagh-I-Wah." In The Mughal Garden, Ed. M. Hussain, A. Rehman, and J. Wescoat. Lahore: Ferozsons, pp. 61-72.**
- **Rajput, S. 1996. "The Mughal garden "Wah" near Hasanabdal: Source Material, Report of Excavations of 1993-94 and New Discoveries." In The Mughal Garden, Ed. M. Hussain, A. Rehman, and J. Wescoat. Lahore: Ferozsons, pp. 73-88.**
- **Rehman, A. 1997. Historic Towns of Punjab: Ancient and Medieval Period. Lahore: Ferozsons, pp. 217-36.**
- **Vaughn, P. 1995. "The Mughal Garden at Hasan Abdal: A Unique Surviving Example of a 'Manzil' Bagh." South Asia Research 15: 241ff.**
- **Wescoat, J. L. Jr. 1990. "The Geographic Meaning of Shalamar Garden." In Shalamar Garden Lahore: Landscape, Form and Meaning. Karachi: Pakistan Department of Archaeology, pp. 45-58.**



Compiler, Sardar Taimur Hyat-Khan's Version of a 'Wah Garden' Based on The Australian Concept of Permaculture. A Low-Cost; All Season Green/Shade Garden (Winter Plasticulture) In Permanent, Pakistani, Organic Beds, For The Common Man and Woman, In The Face of Climate Change.